

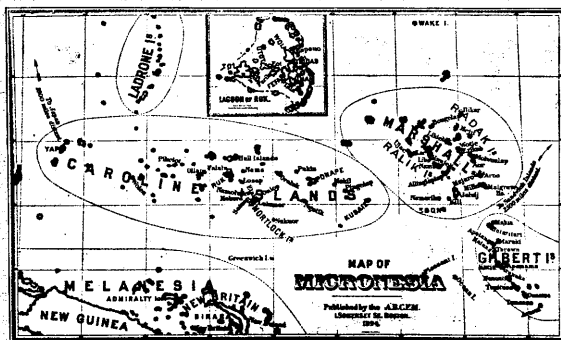
THE CHRISTIAN MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

Vol. XXI.

NYACK AND NEW YORK, N. Y., WEDNESDAY, AUGUST 10, 1898.

No. 6.



THE SPANISH ISLANDS

.....OF THE..... EAST INDIES

These maps show the groups of islands which are to form the subject of the discussion of the joint peace commissioners who are likely soon to be appointed by the American and Spanish governments.

It is to be hoped that the American commissioners will not too lightly surrender the precious fruit of the great victory which has made this nation, for a time a trustee, under the providence of God, for the liberties of ten millions of people, and the still greater trust of opening those teeming islands to religious toleration and the entrance of the Gospel without prejudices or hindrance.

If the government of President McKinley shall, for sake of a good understanding with the European powers, or as an act of consideration to Spain, relegate these islands to Spanish barbarity and priestly domination, a day of reckoning will surely come, not only with the American people, but with the Supreme Power that rules over the affairs of nations, and some day the dragon's teeth we sow now shall rise to meet us as armed men, in foreign complications which we shall have to face.

So far God has surely guided and guarded the Executive of our nation in the stormy path of war. God grant that the same All-Wise and Omnipotent Hand may still guide our national leaders in the still more delicate and difficult paths of peace.

MAPS OF MICRONESIA AND THE PHILIPPINES

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A very able article appears in one of our monthlies, by E. E. Strong, of the American Board. We cull a few facts:

The Caroline Islands, over which Spain claims a sovereignty, lie on a belt some 300 miles wide, between four and ten degrees north of the equator and between 132 and 162 degrees of longitude west from Greenwich. They therefore stretch about 2,000 miles from east to west, and, though so near the equator and in a region of perpetual summer, the range of the thermometer through the year is not more than 13 degrees, or from 74 to 87 degrees F. East of the Carolines are the Gilbert and Marshall groups, and to the north lie the Ladrões. These four groups constitute what is known as the Micronesia (the little islands), of which there are said to be no less than one thousand. The La-

these high islands, and Kusaie and Ponape have been called the "Gems of the Pacific."

Forty-six years ago, in 1852, the American Board of Commissioners for Foreign Missions, uniting with the Hawaiian Board, resolved to undertake a mission to these islands of Micronesia, and in that year three American missionaries, with their wives and two Hawaiian families, set sail and settled on Kusaie and Ponape, in the Caroline group. Reinforcements followed within the next few years, and in 1856 it was found necessary to provide a vessel for taking the missionaries to and fro, and carrying them supplies. By contributions for this purpose of the



ISLAND CHIEF.



WORSHIPPING IDOLS.

drone were formerly used by Spain as a penal settlement, and the native race is said to be nearly if not quite extinct. The Marshall and Gilbert groups are of coral formation, rising but six or eight feet above sea level. On these coral islands there are three principal products which support human life—the cocoa palm, the bread fruit and the pandanus, or screw pine. In some places taro can be grown, but with this limited range of products it is difficult, if not impossible, for foreigners to reside continuously on these atolls. A missionary who did reside on one of them for a long time, wrote, "Advocates of a meagre diet as conducive to health might do well to migrate to the Gilbert Islands. If they survive the experiment their testimony will be interesting; possibly, however, a little 'thin.'"

Within the Caroline group there are five high islands of basaltic formation, some of them having mountains from two thousand to three thousand feet high. These are Kusaie, Ponape, Ruk, Yap and Pelew, and on them the range of products is correspondingly large, so that Americans and Europeans find no difficulty in residing there for years at a time. All visitors unite in praising the beauty of



TROPICAL FOLIAGE.

children in three other vessels bearing the same name, the United the last one having auxiliary steam power, States, the and now in service.

"Morning. For over thirty years this mission had Star" was prospered, island after island having been built. That visited, and Christian teachers introduced back to the island and welcomed by the native people. No

either American or native, had seen sign or had the remotest thought that any European nation claimed sovereignty over these groups. It was doubtless known in general that Spain, on account of early discovery, claimed ownership, but only at the extreme western end of the Carolines, at Yap and Pelew, was there any visible token of such claim. There were no Spaniards on the islands and no Spanish vessels in the waters. The natives were absolutely independent, and their chiefs were not even asked to recognize any authority outside of their islands.

It was in this open field that the American missionaries wrought without let or hindrance. At the first they found the natives not willing to receive them. They were nearly or quite naked. The Caroline Islanders were elaborately tattooed, but their clothing was of the slightest. The characteristics varied somewhat on the different islands, but on most of them the people were savage and warlike. While not noted for cannibalism, it is said that on some islands there was probably not an adult male who had not tasted human flesh. There was no marriage rite known, and in the early days missionary work was prosecuted with no little peril to life. But year by year ground was gained.

In 1888 more than thirty differ-

ent islands had been occupied by native Christian teachers, trained under the American missionaries, and on many of these islands no heathenism was to be found. The story of one of these islands lying within the Caroline group may be cited as a specimen. Pingelap is a coral

So far as Ponape is concerned the case stands thus: When the Spaniards arrived there were on the island six American missionaries (two men and four women), fifteen churches, with 451 communicants, and twelve native teachers. As to the prospects of mission work, Mr. Doane, a

How stands the case after ten years of Spanish rule—or misrule? While it is by no means true that the whole work of the American mission has come to naught, it has been most sadly broken up. It is known that some of the churches on the island are holding their own; that under native preachers they are seeking to stem the tide of evil that has come in through the presence of a licentious Spanish soldiery. But they are working against odds, and pray for deliverance from the demoralizing influence brought in by their would-be rulers. After years of delay the Spanish government has paid an indemnity of \$17,500 for mission property destroyed, but it can never pay for the wrong it has wrought in the character and lives of the people.

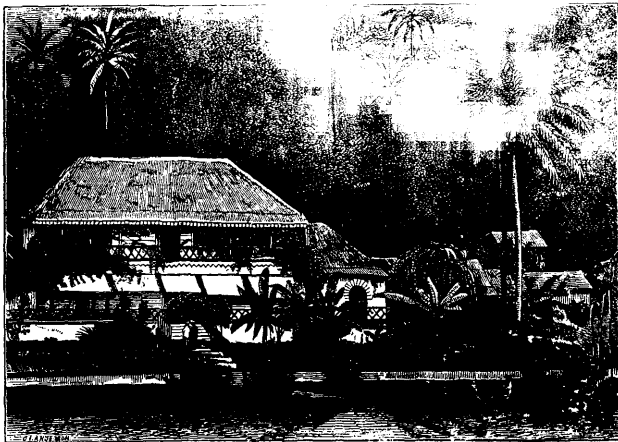
By far the most pernicious results of Spanish rule in the Caroline Islands are found on Ponape, which has been the seat of their government. It is only fair to say that they have interfered little with the mission work at Ruk or in the Mortlock lagoon, possibly because of their want of success on Ponape, or quite as likely because they saw little to be got out of these islands. Their vessels seldom appear in the Ruk archipelago, or at Kusaie, and they have no officials on these islands. Hence in these sections the work of the American mission has prospered. This Micronesian mission, which is now connected from two points within the Caroline group—namely, at Kusaie and Ruk, though it extends into the Gilberts and Marshalls—has just sent in its report covering the year 1897. Its summary gives nineteen American missionaries (seven of them men), fifty-two native preachers, twenty-nine teachers, forty-five churches with 5,313 communicants, 152 places for stated preaching, and nine schools.

island, east of Ponape, with about one thousand inhabitants, who in 1871 were wild and rude savages, almost naked and living in abject heathenism. Native Christian teachers were sent them from Ponape, who on arrival were rebuffed, the king and his chiefs compelling them to return. But, singularly, six natives of Pingelap, who had drifted to Ponape, came under the influence of the missionaries and became Christians, and after a time returned to their own island, where they experienced at first most violent opposition. But subsequently a great change came over the spirit of the people, and the message of these Christians was welcomed and a marvelous transformation followed. A church was built, cloth was bought of passing traders, and the people were soon decently clothed.

In 1888 there were in the Micronesian mission forty-seven churches with 4,509 members, fifteen native pastors, and a total of forty-four native Christian laborers, including Hawaiians. Five languages had been reduced to writing and school-books prepared and printed in them all.

In 1887, the good work was interrupted by the enforcement on the part of Spain of her claim to sovereignty. The question of territorial rights had been in dispute for some time between European powers, and without any knowledge or consent on the part of the Micronesians or of those who have been laboring successfully for the uplifting of the islands the matter was referred for arbitration to the Pope, who by a decision dated October 22, 1885, gave the Marshall Islands to Germany, and the Carolines to Spain, while England was allowed to take possession of the Gilbert group. It was a year and a half after this, however, before Spain actually assumed authority.

missionary, could say: "The outlook on the whole was cheering. In some places the people had long clung to darkness, but now the rulers have become Christians, and the people have followed their example. The making of and dealing in intoxicating drinks have ceased, also the preparation of the narcotic joko root, polygamy, and Sabbath-breaking. Many youth of both sexes are learning to work for Christ. Of the five little kingdoms on



MISSION HOME.

the island, four have become Christian, with 2,873 pupils. During the last year the fifth is not at all dark, for two of the chiefs are earnest workers for the Master.

This mission has cost the American Board about \$39,000, and during the forty-six years the Board has expended, including

the building and maintenance of its missionary vessels, only a fraction less than \$1,000,000. Aside from the Morning Star, a vessel of 430 tons, which makes an annual voyage through the groups, with Honolulu as its port, there are two small vessels, one at Ruk and one in the Gilbert Islands.

Least anyone should suspect that the testimony here presented concerning the value of missionary work has been prejudiced because coming from those connected with the work, it may be well to refer here to the testimony of one who has no connection and, so far as is known, no sympathy with missionary operations. Dr. Irmer, the German governor-general (landeshauptmann) of the Marshall Islands, sent in 1896 to his government in Berlin a report of a visit made by him at Kusaie, and the testimony he gives to the excellence of the mission work of the American Board in that section of the Caroline Islands is as emphatic as it is unprejudiced.

While no complaint is made of the rule of Germany in the Marshalls, or of Great Britain in the Gilberts, it is simply truth to say that the presence of the Spaniards in the Carolines has been only a curse. They have accomplished no good work; they have hindered the good that others were doing. The Christians of America have wrought most effectually for the uplifting of these islands, and if not politically, yet in the best of all senses, the sovereignty of the Carolines belongs to them.

SUGGESTIVE INCIDENTS.

God wants consecrated capital for consecrated work. When Theresa felt the need of a hospital, she had but three farthings, but she began to build, for while "Theresa and three farthings were nothing, God and three farthings were incalculable."

God wants conscientious and systematic giving. Stonewall Jackson, on the day after the second battle of Bull Run, in the midst of all the feverish excitement of the war, enclosed his contribution for missions due on the Sabbath.

If one is content to appropriate a certain proportion to benevolent work, let him be sure the proportion increases as the wealth accumulates. More than half a century ago, Nathaniel Cobb sat down in his counting-house in Boston, and wrote the following solemn covenant:

By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one-half of my net profits; if I am worth thirty thousand dollars, I will give three-fourths; and the whole after fifty thousand dollars. So help me God, or give to a more faithful steward, and set me aside.

This covenant he subscribed and adhered to with conscientious fidelity as long as he lived. On his death-bed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!"

The Land and the People

CONDUCTED BY

W. E. BLACKSTONE and Mrs. T. C. ROUNDS, Chicago.

"He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation." Ps. cxlvii. 19-20.

What advantage then hath the Jew? "Much every way; first of all, that they were intrusted with the oracles of God." Rom. iii. 1, 2.

"The Lord's dealings with Israel are the great object lesson of history, the rise and fall of empires, whether ancient or modern, were made side issues, and important only so far as they have had relationship with the central nation. He has never recognized nationally any other earthly people than Israel, as His own. All other nations fall into their places, and are overruled by God—raised up, and in due time thrust aside; possessing no promise of permanence or supremacy; whilst to Israel both supremacy and permanence are pledged by the Almighty."

J. E. Mathieson, Esq.

"And then as ages passed,
And nations rose and fell,
Though clouds and darkness cast
O'er captive Israel.

"The Oracles of God," for you
Were kept in safety by the Jew."

—From *Hymns of Hope for Israel*.

"Judaism is languishing today because of a lack of enthusiasm among its adherents. Paradoxical as it may sound, it is a live corpse. It is difficult to scare up any interest, or to create any real live enthusiasm. We have no faith in our faith; it is here where the fault lies. We would sooner sacrifice religions than bring sacrifices for it. We are suffering from spiritual paralysis. We have replaced our love of God by love of gold. We worship matter instead of spirit. We are faithless to our highest trust, and put trust in our faithlessness. We have been freed from Egypt's slavery, but for all that we are not yet emancipated. We need a new emancipation, the emancipation of heart and soul from the thralldom of indifference, and the release of the mind from the slavery of matter."—*Jewish Comment*.

The "Hazewi" writes from Jerusalem: "The national education of the Jewish children progresses rapidly. The Hebrew language has become a living one, and is spoken in public and private, and in the schools it is the language in which subjects are taught. It is a real revival, but in some schools there is a deficiency of capable teachers of that language, in Jaffa and Safed especially.

"In the colony 'Rechoboth' they produced on the stage a piece named 'Zerubabel,' by Lilienblum, in the Hebrew language, which is considered as a triumph of the reviving language."—*Die Welt*.

The "Hazevi" of Jerusalem recently published an article advocating the establishment in that city of an asylum for poor and orphan girls. Pending the establishment of such an asylum by the Rothschilds—the realization of which is for the time in abeyance—a few Jewish ladies in Jerusalem have established a society, styled Beth Jacob, the object of which is to provide lodging, food and clothing for orphan girls, as well as to provide for their future. The society has already two girls under its charge. Mrs. Diana Solomaiuk is the head of the society, and both she and M. Antebi, manager of the Alliance Israelite School, are willing to receive contributions.—*Jewish Chronicle*.

At the latest meeting of the trustees of the Jewish congregation at Vienna, the chairman made the following announcement: The English financier, S. H. Goldsmith, bequeathed forty-four millions of gulden to his relatives. One of the legatees was a certain Miss Henrietta Wiener von Welten, who should have inherited a twenty-second part. Before the death of Mr. Goldsmith this lady was converted, became a Christian and was baptized. On learning this, Mr. Goldsmith disposed in his will that this lady had to cede half of her inheritance, i. e., one million gulden, to the congregation mentioned above.—*Die Welt*.

THE AUTHORIZED DAILY PRAYER BOOK.

It will be remembered that the Authorized Daily Prayer Book owes its origin to the generosity and public spirit of Mrs. Nathaniel Montefiore, by whom the entire cost of its production was defrayed, the copyright being vested in the Religious Education Board (formerly the Jewish Association for the Diffusion of Religious Knowledge). Its popularity has exceeded all previous experience, no less than twenty-eight thousand copies having already been printed.—*Jewish Chronicle*.

ENGLISH ZIONIST FEDERATION.

Steps are now being taken to obtain the support of Jewish friendly societies and trades' unions for the Zionist movement. Dr. M. Bernstein and Mr. J. Cowen are convening meetings of representatives of the various London societies with the view of gaining their sympathy.—*Jewish Chronicle*.

The *Daily Chronicle* correspondent at New York telegraphed that the first volunteer who asked to be accepted as a recruit was an American Jew.—*Jewish Chronicle*.

An • Object • Lesson • in • Faith

Weekly Sermon—By Rev. A. B. SIMPSON

Now Elisha was fallen sick of the sickness whereof he died. And Josiah, the king of Israel, came down unto him, and wept over his face, and said, Oh, my father, my father, the chariot of Israel and the horsemen thereof!

And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it; and Elisha put his hands upon the king's hands.

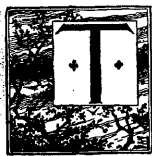
And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance for Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them.

And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote thrice, and stayed.

And the man of God was wrath with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria, till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." II. Kings xiii. 14-21.



HIS passage contains the last scene in Elisha's life, and the still later and posthumous picture of the influence and power that survived his life, and revived the corpse that

touched his bones, long after he himself had slept in the dust. It affords a fine illustration of the power of a good man's life, and of the secret of that power—faith in the unseen and infinite God.

The framework of Elisha's life was as unpromising as any human environment could be. God's lighthouses always shine in the darkest nights, and on the most dangerous shores, and therefore Elijah and Elisha both belonged to the most corrupt period of Israel's history.

Elisha was a contemporary of the weak and wicked Ahab, the infamous Jezebel, and the long race of rulers that followed them, and were but little improved upon their character and principles, these two paragons of wickedness. It was an age of ungodliness, idolatry, and every form of moral and social corruption. And yet, under these uncongenial circumstances Elisha lived a life so pure and heavenly that we find the king himself standing by his deathbed, and as he throws himself on him in an embrace of unaffected sorrow and concern, he cries, "My father, my father, the chariot of Israel, and the horsemen thereof." He honestly felt that in Elisha, he was losing one whose single life was worth more to his kingdom than all the combined forces of his armies. It was the testimony which the world often gives to the value of a man's life. We see it when the man of the world, in the hour of death, puts his most cherished interests and friends into the keeping of some Christian friend. We see it when the ungodly in their distress turn for help to the prayers and the consolations of the friends of Christ. We see it in the confidence inspired by the presence of a servant of God in some hour of peril, on the sinking ship, or in the midst of some sudden calamity.

While Joshua himself was a stranger to the fear of God, and the principles of righteousness, he could appreciate their value in the character and influence of the venerable prophet, who had been the very bulwark of his throne.

It is just as true as ever that righteousness exalteth a nation, and the people of God are the salt of the earth. Ten righteous men would have saved even Sodom from destruction. Politicians and statesmen little dream how much the extraordinary success of our national armies today, and the signal and almost supernatural protection of our army and navy, have been due to the high principle and purpose that has inspired the unique conflict, and the spirit of piety and prayer which have been standing back of our ships and guns in many a lowly closet and consecrated sanctuary.

It is just as true that the disasters which have so often fallen upon nations and armies, as we have frequently witnessed in the present generation; in the humiliation of France, and the utter collapse of Spain, have been due to the disintegration of individual character, and the declension of national righteousness on the part of races that have been corrupted, and morally paralyzed by a false religious system, little better than heathenism.

But turning to the personal and practical application of our subject, we may well find in the life and character of Elisha the highest encouragement to a life of godliness and righteousness, even in the midst of most unfavorable surroundings. Let no one say, "I cannot live a true life, because everything and every one hinders me." Nothing can hinder the light from shining, the fragrance from breathing out its perfume, and the nature of God from manifesting itself in a sanctified life. So Enoch and Noah walked with God amid antediluvian sin. So the apostolic age lived out the holy principles of primitive Christianity in the most degenerate period of Roman history. And so the church of the last days will reach the spotless glories of the Bride of the Lamb in the midst of the last apostasy, and the unparalleled wickedness immediately preceding the coming of the Son of man.

Then it is most helpful to notice that Elisha's life was not that of a recluse far away from the active scenes of the world around him, but in the very heart of human society and activity. It is comparatively easy to shut one's self away from the world, and walk with God in the retirement of a hermitage; but it is a very different thing to meet men in all the ranks of human life and always consistently represent Christ before them. In this respect Elisha's lot was a different and a more difficult one than that of his extraordinary predecessor. Elijah was a recluse and most of his life was spent apart from the haunts of men, in the retirement of mountain caves and lonely hamlets. But Elisha was a man among men, belonged to his generation, and mingled freely with every rank and class of society. Now we find him in Damascus, in the court of Hazael. Again we see him in Samaria, on familiar terms with his sovereign and his household. Yet again, we find him accompanying the armies of his country, as they march forward in their great campaign against the Edomites, and when their supplies of water fail, and famine threatens them with destruction, it is suddenly reported that Elisha is in the camp. He seems to have just happened there. He was alive to every interest of his time, and was always to be found in the midst of things, and in the forefront of every important occasion. And so they sent for him, and though the wicked king received but little encouragement from his stern rebuke, yet he was only too glad to have the help of the man of God in this terrible emergency.

Again we meet him in the home of the humble widow, whose debts had accumulated, and whose boys were about to be sold into slavery. Her first thought is to go to the old prophet, her husband's friend, for counsel and assistance, nor does she turn to him in vain. His sympathetic heart, and his effectual prayer are ready to meet the crisis. The very method of deliverance is so simple and homelike, that it shows us at once the man in touch with common people. His very question, "What hast thou in the house?" suggests his familiarity with her cupboard and mode of living.

So we find him again responding to the appeal of the farmers for the healing of the barren soil for their fruits. And yet again we meet him down in the forests by the banks of the Jordan, living with his students, and helping them to build a log college, when one of them loses his axe in the flood, bringing it back again, and making the iron to swim. The next scene is entirely different, a mighty prince with a great cavalcade is standing at his door, and Naaman is begging him to heal his leprosy, and receiving the blunt, curt answer, without even so much as a sight of the prophet's face, "Go wash in the Jordan seven times; and thou shalt be clean."

What an all-round, every-day, practical life he lived; and everywhere and always he is the same, the man of God, not only talking, but living his life of faith, and his beautiful example of companion-

ship with an unseen Presence, and an All Sufficient Friend.

This is the place where God calls most of us to live. Oh, that we may so live that under ever-changing circumstances, the very world itself will recognize the power of our holiness and the presence of our Lord! Aren't these the beautiful thoughts which lie in the very forefront of the sermon of the mount? "Ye are the salt of the earth." "Ye are the light of the world." "Let your light so shine before men, that they shall see your good works, and glorify your Father which is in heaven."

II.

The secret that lies behind this beautiful and influential life is very fully revealed in the impressive object lesson presented in this striking picture. In a single word, it was faith; and faith is just that sixth sense, that added organ which brings us into touch with another world—the world of the unseen and the divine, and enables us to feel after God until we find Him, and then draw our whole life from Him and bring Him into contact with all we are and think and say and do.

How vividly it all comes out in the fine imagery of this scene—the arrow shot through the open window, and aimed straight for the object desired—the string and how sending it forth with mighty impulse till it reaches its aim. The symbolical act that followed, illustrating the further tests of faith, designed to prove the soul of the man that was getting his lesson, and show how much capacity for faith he had, and then the hands of the prophet upon the hands of the king—all lifting our thoughts to the higher vision of the great High Priest, and the divine Intercessor—how all this speaks to us in the light of the New Testament, of the great hidden world of divine things, of the power of believing prayer, and of the possibilities of faith in God, through Jesus Christ our Lord.

1. The arrow tells us of definiteness in our faith. It was pointed somewhere. It had a specific aim; and it reached it. It was not vain generalizing, but it was exact aiming. And so our faith in God should not be a hazy sentimentalism, a vain paretheism, a misty metaphysics, a dream about the Infinite Mind, and all such stuff; but a clear cut, explicit, real contact with a real God about real things, a bringing of His promise, His presence and His power down to the actual necessities and situations of an active life, which furnishes a thousand opportunities to prove His reality, and to exercise our faith in Him.

How finely our Lord has expressed this in the double pronoun of the promise, "All things, (that is the general) whatsoever (that is the special) ye shall ask in prayer, believing, ye shall receive." It is not enough to have the all things, but we must have the "whatsoever" too.

Beloved, are we living this realistic faith? Are we proving this living God? Are we bringing heaven down into actual earthly situations? Have we got the faith and prayer that speeds like the arrow from the string, and accomplishes real things

which the world can understand, and which witness for the living God to the generation in which we live?

2. The imagery of the bow and the bowstring is just as significant as the arrow. It tells of a faith that has forcefulness in it; of a prayer that lives and moves and reaches somewhere; of a power that has momentum in it; of a life that not only aims truly, but accomplishes efficiently that which it claims. This is the divine essence of real faith and prayer. It comes from God, and it gets back to God. It is not a languid sentimentalism; but it is a lightning force. There is God in it. It produces results that tell. It moves the hand that moves the universe; and it moves us as much as we move the results for which we pray.

There is something suggestive in Elisha's bow. It speaks of the wings of faith and springs of spiritual power, the energy, vitality and inspiration of the heavenly life. The soul that has been awakened to that great world of the divine and the unseen has something in it akin to God's own greatness and loftiness.

"As rivers to the ocean run, nor stay them in their course—
Fire, ascending, seeks the sun; both speed them to their source."

So the heaven-touched soul sweeps up to God, reaches out to grasp His very throne, ascends upon the wings of faith, and the steps of promise, until it dwells in the heavenly places, and brings back from that eternal world strength and help for the life we are still called to live below.

Beloved, have you received this heavenly touch? Have you learned not only to aim the arrow, but to spring the bow, and prove "the exceeding greatness of His power to usward who believe according to the mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavens?"

3. Next we have the element of boundlessness in the life of faith brought out in the later incident of the striking of the arrows upon the ground. Already the prophet had taught the king the secret of his power, and the cause that had made him "the chariot of Israel and the horsemen thereof." It was that he had learned to shoot the arrows of faith and prayer, and to reach the objects of desire through the unseen power of God.

Up to this time he had been directing the king in all his movements, but now he throws him for a little upon himself, and tests him to see what he will do. "Take the arrows," he said, "and smite upon the ground." It was a great opportunity, the last opportunity of his life of getting help from his inspired friend. One would have thought that all the powers of his being would have been aroused to meet the occasion to take all there was to claim. Doubtless he thought he was doing pretty well when he took the arrow and smote upon the ground thrice; and then stayed. He felt, perhaps, like people do who go to church three times on Sunday, and put God a little in their debt by doing more

than usual. But as he looked up for a smile of approval, he found the prophet angry. "Thou shouldst have smitten five or six times, then thou shouldst have smitten Syria till thou hadst consumed it. Now thou shalt smite it but thrice." Why did you stop so soon? Why did you take so little? Why did you not crowd into this divine occasion all the possibilities of blessing that you could take?

Beloved, thus God is testing us. Every little while there comes some occasion in our life when He is waiting to be gracious, when some promise has stirred our faith, some tremendous need has driven us to our knees, some season of blessing has brought heaven very near. Some servant of Christ, perhaps, is holding our hands, and steadying, and helping our faith, and God is looking down into the depths of our heart, and waits with deep solicitude to see how much we will dare to take. Alas! how often we have limited the Holy One of Israel! How often we have taken part of a blessing instead of the whole, and found in later years that we had just what we dared to claim, but we had lost far more than we claimed.

Perhaps, as you read these lines, God is asking you, my brother, "What wilt thou that I shall do unto thee?" "If thou canst believe—all things are possible to him that believeth."

There is a second stage of testing that comes even after the promise has been given. The arrow was shot and it was announced as the arrow of the Lord's deliverance; but before it could become real, Joshua must go through the trial of his faith, and show just how much would stand the test.

So God meets us in the actual testings of life, and so, doubtless, He is meeting some of us now. God help us to understand! "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Rather let us press forward into all the possibilities of our high calling and all the riches of His grace.

4. There is yet another picture. It is the hands of the prophet upon the hands of the king, and helping him to aim the arrow, and pull the string. So through the figure we can see another form, our great High Priest above, holding our feeble hands, steadying our imperfect aim, correcting the faults and failures of our imperfect prayers, mingling His incense with our imperfections, presenting our petitions before the throne; holding us steadfast in the trial of our faith, and watching with intense solicitude lest we should fail of the grace of God, or miss any part of our blessing and our crown.

Oh, let us be encouraged to be steadfast, to be true, to be enlarged, to know our full salvation, to claim our complete inheritance.

Finally, the sequel to our lesson—the reviving of a corpse when it touched the bones of Elisha. This tells us of the immortality of faith, and the lasting issues that come from a holy life, and the touch and presence of God in a human soul.

Union with Christ

By Rev. THOMAS C. EASTON, D.D.

The Christian Alliance Publishing Company has recently published a book "The Fulness of Christ," by Dr. Thomas C. Easton, from which we cull a thought:

This union between Christ and believers is what the mighty power of the Holy Ghost is accomplishing, and constantly replenishing it with power that we may be filled with all the fulness of God! Yes, beloved, that fulness, the plenitude of God's life and love which is said to dwell in Christ bodily, is the very measure with which we are to be filled. Plunge an empty vessel into the ocean; it will be filled, and filled with the fulness of the waters that surround it on every side. That empty vessel is your soul. It can take in the fulness of God in its own measure of self-containment. Or you can take another illustration, to be more exact. Some expandable material, like a sponge, which, lying withered on the rock, becomes larger and larger as it is sunk in the deep, till it is merged in the very fulness of the sea. So your soul, beloved, longing to be filled with all the fulness of God, can expand and still expand, for a holy life does not exclude deeper and deeper experiences of divine love! This was the experience of Rothe when he penned these lines, so dear to the old church in Germany:

Oh Love, thou bottomless abyss,
My sins are swallowed up in Thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood through earth and skies
Mercy, free boundless mercy, cries!

Oh, the fulness, the infinite fulness, of love, filling the whole being of believers, so that fellowships, services, ideas, aspirations, are all filled with His holiness! This is the glorious end of our high calling—that we should be holy and without blame, appearing before God as the Lamb's Bride in spiritual excellence, consecrated to do the whole will and service of God! The sanctified believer is now in the heavenly places, and though on earth, he is not of the earth—he is of heaven!

A poor, hard working woman, commiserated on the severity of her lot, said: "I have taken many a walk in the streets of New Jerusalem, while standing here at my work."

An old Scotchman, asked if he expected to get to heaven, replied: "Why, man, I live there." His life was in the spiritual, not in the natural; his joy, in heavenly things, not in earthly; his companions, God and the angels and saints, not worldlings or demons; his heart was in heaven. Home is where the heart is. "He that believeth hath" (Jno. v. 24) citizenship in the heavens.

Oh, let me dwell on these words so preg-

nant with power—the fulness of Him that filleth all in all. Pleroma: Christ is called the pleroma of God, so we are the pleroma of Christ, filled with the beauty of Christ, filled with the power of His risen life, filled with the sympathy and fellowship of Christ—the beatific vision vouchsafed alone to the pure in heart and the baptism of the Holy Ghost! Through this blessed indwelling, Christ fills the affections with holy love, the thoughts with holy truths, the imagination with heavenly visions and the will with obedient actions. He fills the whole temple with His glory—the fulness of the glory of Him that filleth all in all!

Now then, beloved, you see your rich inheritance that you have Resurrection, Ascension, Enthronement and Headship all secured in Christ by the mighty power of the Father—the promise of the Father, the Holy Ghost! If this be the measure of our possibilities in Christ which Paul invoked for his Ephesian converts, truly we may all lift up our heads in hope of redemption, complete and glorious; nor rest until we have a clear consciousness, the witness of the Holy Ghost to our perfect union with Christ—our model, Christ's death—crucified and dead; our strength, Christ's risen life; our heaven is Christ's glory in daily walk, and our hope Christ's speedy coming and glorious reign with all His saints! Even so come into us in Thy fulness now. Even so come in Thy fulness to the Church of the Holy Ghost. Even so come, Thou long absent Bridegroom to Thy waiting bride. Even so come, Lord Jesus!

THE AGES.

BY ROBERT CAMERON.

This chapter is taken from the conclusion of Mr. Cameron's book "The Doctrine of the Ages."

It is not a matter of surprise that men have been slow to understand the onward movements of the hand of God behind the scenes, in the development of the Ages. Phenomena are more easily studied and understood than the unseen laws that govern them. Israel saw the "acts" of the Lord, but Moses understood His "way"—the reason of things. Israel's view was from without, but Moses was admitted to the counsels of Jehovah, who "made known His way"—His purpose and the principles on which He acted.

As we have seen, these Ages are among the things that are revealed. God has taken us into His confidence and made known His purpose respecting the Church, respecting Israel, and respecting the nations during this Age. He has unfolded the greater glory of the Age to follow the

one in which we live, and He has even given unmistakable revelations respecting the everlasting Age of glory succeeding that.

Our study of these Ages in their development reveals a fourfold law: 1. The Ages overlap. There is no sharp point at which the one ends and the other begins. You cannot mark a day or an hour when power passed from Jerusalem to Babylon, nor an hour when the Jew ceased to be recognized and the Church began. Jerusalem continued more than thirty years after Pentecost, and her destruction under Titus is plainly predicted by our Lord in His discourse recorded in the twenty-first chapter of Luke. Jerusalem will recommence an existence at the end of this Age, and before the Church has gathered in the full number of the elect it will be in existence long enough to re-establish laws, customs, and worship according to the commands of Moses. It is evident that just as the instruction given in Luke xxi., respecting the surrounding of that city by armies was of service then, and none of the Christians perished, so shall the instruction given in Matthew xxiv., respecting "the abomination of desolation" guide the Christians in the future destruction, to flee for safety. Luke refers to the days of Titus in the past, Matthew to the days of greater trouble in the future. It was "the day of vengeance" then, but in that hour to come "it shall be great tribulation such as hath not been from the beginning of the world, nor ever shall be."

2. God never destroys His previous work. He judges and sweeps from the scene whatever man has accomplished, but He always preserves the work of His own hands. The promise of salvation imbedded in the curse pronounced in Eden, is perpetuated in the new earth under Noah, and its fulfillment will crown the new heavens and the New Earth under Christ. The kernel of government given to Noah, has been preserved through all dispensations, notwithstanding man's abuse of the trust. Even the law which only came in by the way "until the seed should come," remains holy and just as good—a revelation to the New Man, although a source of death to the Old. The Gospel, with the Holy Spirit sent down from heaven which began with our Lord, will be continued in the Age to come. In a word, God never finds that He has built upon the wrong foundation or of the wrong material. He never tears down His barns to build larger—He builds them large enough at first. Step by step, in the onward advance of the Ages, whatever has come from God, has the stamp of His unchanging character. His foundation standeth sure.

3. In each Age there is first of all a gradual deterioration from the former condition of things. This declension continues and accelerates as the end of the Age approaches. Whatever irregular attempts at recovery may appear, they will be found to be the results of some external force or forces, and are never an evolution from within.

4. In each Age, the power of evil waxes stronger and stronger. In the end it makes a final and supreme effort to maintain itself against the incoming of a better state of things. The course and climax of the Mosaic Age is the type and mold of every Age. Man resisted, stoned and shamefully entreated the prophets. When God sent His Son they killed Him in the most shameful way known to history and sought to seize His inheritance. They descended from a rejection of the message to a hatred of the messenger, and then from that to the murder of the King from whom the message came.

5. There is also revealed the victory of the new or better Age, coming out of, and ruling over, the wreck and ruin of the Age preceding. This victory, in every case, is preceded by judgment, and is led and accomplished by God in the person of His Son.

Thus, from the "unbeginning beginning" spoken of by John, we have reason to believe that the countless Ages have been unfolding their glories. But we know by revelation, that from the time of that other "beginning," when the heavens and the earth were created, the Ages have had their birth, their course and their death struggle and agony that has never been equalled. In its last days it will be marked by the most subtle deceptions of Satan and by the most daring blasphemy of man, ever seen in human history. It will be the combination of earth and hell to defeat the gracious purpose of God to bring in the better things of the Age to come. The Devil will have "great wrath, knowing that he hath but a short time."

But all of the human and Satanic combinations will be in vain. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The Son shall be set "upon the holy hill of Zion," and "shall break them with a rod of iron." The "appearing of the great God and our Saviour" will be an epoch, marking the end of Israel's blindness, of the Church's suffering, of Satan's power, and also marking the beginning of the Millennial reign. The Old will die and will be put in its bloody coffin and then sunk into oblivion, while the New will be born and laid in its peaceful cradle. But the One who buries the Old, and brings forth the New, will sit on the throne and shall have "dominion under the whole heaven," and "from the River to the ends of the earth." "All kings shall fall down before Him, and all nations shall serve Him. His name shall continue as long as the sun."

It is thus that God hath molded the Ages of the past. Thus is He molding the present, and thus will He mold the future. But whether in the past, the present, or the future Ages, it is the same everlasting God of light and love, the same Holy Spirit, the same Mediator, and the same human race, either needing mercy, or "having obtained mercy." The Gospel has not been a failure, it does not fail now, and it will not be a failure in the Age to come. It has accomplished, and it will accomplish the ends for which

it is preached. In this Age it takes out a people from the nations. In the next, it will begin by "repairing the tent of David," in order that "all nations may seek after the Lord." And when the final Age is reached, redeemed man, the redeemed heavens and the redeemed earth, will attain a perfection leaving no wish or will of God Himself ungratified, and when that long expected day has come, we will have no song of praise for man, for sociological reforms, for Church pretention or for good laws, but unto the Father and unto the Son, and unto the Holy Spirit, unto the Ages of Ages, shall be glory and dominion and power. Amen.

THE MESSAGE OF TO-DAY.

Rev. F. L. Chapell's new book, "The Eleventh-Hour Laborers," which is published by the Christian Alliance Publishing Company, contains the following interesting chapter:

What is the chief burden of the preaching of these latter-day heralds? Much the same as that of John the Baptist and Christ Himself, and the Twelve, and the Seventy, and all those who went before His face, at His first coming, namely, "Repent, for the kingdom of heaven is at hand." It is a twofold message, embracing "the Gospel of the kingdom" and "the Gospel of the grace of God." It is an announcement of what God is about to do, and an exhortation to men to adjust themselves to God's coming work. It is like the command that was issued to Israel just previous to their crossing the Jordan, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." It is a herald's proclamation, "Prepare ye the way of the Lord." It is born of faith and not of philosophy. It puts God in the foreground and man in the background. Its expectation is from heaven rather than from earth. It is grounded upon the coming of the Lord as a sure event, by adjusting themselves to which men will surely obtain their eternal salvation and reward.

From its very nature it is an easy Gospel to preach to the world, provided only that the preacher believes it.

The usual demanded mental and external accessories are not necessary to its announcement, since it is so plain and impressive a message. It requires no toil—some elaboration or logical argumentation, and therefore can be told by any one of sound mind and strong faith.

Its preachers need no surplice, or altar, or pulpit, or temple, wherein to make their announcement. Indeed, it is generally more effectively uttered by those clothed with camel's hair than by those arrayed in soft raiment, and has been more widely believed in the wilderness than in the synagogue.

And yet it is by no means a superficial or unengaging message. It is deep and entrancing. This coming of the Lord in power and great glory; this repentance or turning from the sinful and natural to the holy and supernatural; the relation of this age to the age to come; who can fathom or

portray the gravity of these things? These are the things the angels desire to look into. But unto the angels He hath not put in subjection the world to come, nor even the announcement of it, but hath committed both its heralding and its ruling to men who believe, receive, and proclaim it.

Such a message can be learned only in the school of God. The Scriptures give the letter of it, and the Spirit gives this letter its living reality, as well as touches the lips of those who are to utter these wonderful words of coming destiny and privilege. Yea, more, the Spirit alone can open the hearts of men to believe it. To the worldly and unbelieving, it is foolishness. But nevertheless it is the message of God, who is urgently calling in this eleventh hour a host to proclaim it. They are obeying. And now, as of old, there sounds out through all the wilderness of the world, "Repent, for the kingdom of heaven is at hand!"

RELIGIOUS PARROTS.

"What, those talking birds taught to speak religious words?" No, I mean these pious prattlers of the genus homo. We meet them everywhere, in all religions, creeds and churches. These "vain talkers," no matter how high their profession, show a fruit of carnality. They use their tongues as babies do a rattle-box, just to keep up a noise. If these religious chatter-boxes are Christians at all, they are only "babes in Christ."

The following by a leading American evangelist is a clear, strong and useful lesson for all, as to the use of our tongues: "Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk:

First, it dissipates the spiritual power. The thought and feeling of the soul are

like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expense would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit."

OLD FAITH AND HIS RIVALS.

AN ALLEGORY BY REV. T. SHIELDS.

Old Faith, the Armorer, worked away in his smithy, and was justly famous for the armor which he made. His wondrous shields never failed to quench the fiery darts of the enemy. His swords were never known to break or buckle up in conflict. His breastplate of righteousness might be dimmed for a time by the breath of slander, but it soon shone out bright again when God brought forth His people's "righteousness as the light, and their judgment as noonday." With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been a record of a soldier of the cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith." Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good

metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the fire of love, and then hammered out his armor with the hammer of conviction, on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organized competition. A new company was started. They called it the "Take-Nothing-for-Granted" Company; for the manufacture of spiritual armor by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called "modern thought."

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, "higher criticism" they called it. Then it passed through a sieve of Rationalism, and all the big miraculous lumps which they could not pound smaller, and which would not go through the rationalistic sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer called "scientific investigation," which was worked by vast wheels of evolution, thousands of years in diameter. They were so high that they were dreadful.

But all their machinery failed to make any plates fit for armor. Do what they they, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out, and the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterized the armor of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower work; but the handles came off in conflict, while the swords were shivered at the first blow. They never attempted to make a shield, declaring it a piece of obsolete armor belonging to a former dogmatic age.

Engineer Reason summoned the firm together to consider the situation. The machinery was perfect. Modern thought could not be wrong. The fact was the metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could reach was strong presumption.

Unfortunately for the company's verdict, Old Faith was still working away, making as good armor as ever from the

same metal. The warriors of truth encased in this divine panoply were gaining splendid victories, as of yore. And as they fought they sang, "This is the victory that overcometh the world, even our Faith."

PLEASEING THE MASTER.

What a sweet and artless summing up is this of the Christian life! It seems a very simple phrase—such a one as a little child could not fail to understand, yet what more illimitable in its comprehensibility of love, and the desire to do the will of God? It presses a truth which even the feeblest, most undeveloped intellect can grasp, yet what archangel could go beyond its contents in his most exalted and ecstatic devotion to God?

This way of putting our duty seems to make it most sweet and natural. The idea of pleasing those we love is seldom absent from us. It is so essentially interwoven with our springs of action that we are hardly conscious of its motive power in very much we do. Nor do we find ourselves questioning in perplexity as to what will please the one we love. We may fail to please, but it is rarely from lack of the knowledge of what will please. So with pleasing the Master. How seldom we are obliged to say, "I do not know what feeling I ought to cherish. I do not know how to act." The Spirit-taught heart knows instinctively what will please the Master in thought, word and action. Yes, we know; nor need we often question in troubled doubt as to what will please Him.

To take these words as a sweet reminder to abide with us all the day, simply letting the thought rest continuously in our minds through the hours, will help us in our Christian living. As those sweet bells hung high in cathedral towers ring out the first pure notes of some sacredly familiar hymn tune, and leave them floating in the air, then taking them up to continue the tune at the quarter, and so on from measured quarter to quarter, until the full and satisfied keynote tells that the end is reached, so let this pure and most loving thought ring in our hearts all the day long:

"Careful to please Thee perfectly."

How childlike and how artless should be our life under the beloved eye of the Master, how guileless in our relations to our fellowmen! Clear and free from complications with the world would the sincere answering of this test keep us, "Does it please the Master? Am I pleasing Him in doing this?"

Beautiful are these words on his lips who has made Himself our exemplar in this, as in all things else: "The Father hath not left me alone; for I do always those things that please Him." Neither will the Master leave us alone, if this thought of pleasing Him be the controlling thought in our lives. Oh, to be able to receive the simplicity which is in Christ, that we may become followers of God as dear children: that we may come to comprehend with all saints the love of Christ which passeth knowledge.

"Is Any Among You Sick?"

By SILAS HENN,

ENGLAND.

There is a passage to which we must call attention, which is of great importance in the discussion of this subject, and we wish in a few words specially to emphasize it. We refer to James v. 14, 15: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins it shall be forgiven him." Now these words of the apostle James ought to silence those who think that the cure of diseases was limited to the first apostles. From the honorable mention made of James in the Acts, and the high position he held among the apostles, it is clear that his words were designed for the church of the future as well as for the church of that period; and that when he speaks of the elders, he refers to a class of persons,—officers of the church in the time to come as well as to the officers of the church in his own day. Further; let it be observed that this saving of the sick, and this forgiving of the sinner are mentioned separately and distinctly from the other. There are separate states, separate needs, and separate blessings. Some commentators have perverted this passage, and tried to explain the whole of spiritual salvation. But this is to deal deceitfully with it. On the one hand we have sickness, and the raising up of the sick, which is evidence that it refers to bodily sickness. The means used with the sick are prayer by the elders of the church, and anointing him with oil in the name of the Lord. On the other hand, the spiritual condition is brought up; and if he have committed sins—if he is in a sinful state on account of transgression, and which state may be the cause of his sickness, forgiveness is granted unto him. Dean Alford says, "Clearly here, considering that the forgiveness of sins is separately stated afterwards, this term can only be used of corporal healing, not of the salvation of the soul. This has not always been recognized." We think it has been very little recognized. If the truth has been seen, only a very few have acknowledged it. For the most part it has been treated as if it were not in the Bible. On this point, indeed, most of us have been guilty of some neglect. Until of late years, our attention has been very little drawn to it by our fathers, our brethren and teachers. Yet how plain it is; so plain that words could scarcely make it plainer. The exhortation in verse sixteen confirms the truth we are seeking to establish. "And pray one for another, that ye may be healed."

Healing the sick was included in Paul's message of salvation. After his shipwreck, when he was sailing for Italy, and he and the rest of the ship's crew escaped on the island of Melita, he restored the father of Publius, who was the chief man of the island. The man lay sick of fever and dysentery; the apostle prayed for him, and laying his hands on him healed him. The news of this healing soon spread, for it is said, "And when this was done, the rest also which had diseases in the island came, and were healed." (Acts xviii. 9.) This would no doubt open the hearts of many to receive spiritual truth. After giving such proof that God was with him, they would the more readily listen to him when he taught them the things concerning the Lord Jesus Christ.

A very important question arises out of this subject as we have now viewed it. In the redemption of Jesus Christ provision is made for the cure of sickness, if the divine offer of healing is a part of the Gospel of Christ, and if it is conditioned to us on faith in the great Healer, are we at liberty to choose for ourselves (as if either course was the same in the eyes of the Lord), whether we will take the Lord for our Healer, or whether we will apply to earthly physicians? This question, of course, does not apply to unbelievers; there is only one course open to them, if they are sick, and that is to have recourse to human remedies; but are not we, as believers in Jesus, as professed followers of Jesus, under an obligation to receive Him as our divine Healer? If in any case of sickness we go to an earthly physician, do we not thereby do dishonor to our heavenly Physician, seeing that he has offered Himself to be our Healer? Do we not cast a reflection upon the divine character in going to man instead of going to God? Is not the will of God to be followed in regard to the healing of the body the same as His will in regard to the healing of the soul? If He has proclaimed Himself the Healer of our diseases, will it not be displeasing to Him not to accept Him, but to put our trust in the skill of some human physician, or in some advertised nostrum, now so common? Is not God the former of our bodies, and has He not given us food and drink to sustain life, and will He not care for us and restore us in sickness if we will allow Him? Will He not be honored and glorified by such a course? If this is the method by which He chooses to deal with His own children, have we any right to cross His will? Has not God included in this great provision for the redemption of the body and the soul, healthful life for the body as well as

the soul, through His Spirit, or because of His Spirit that dwelleth in us? Is not this made plain in Rom. viii. 11? "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you." Now, this quickening of our "mortal bodies" must refer to the present time, for it is while we are indwelt by the Holy Spirit; for when our bodies are raised from the dead at the descent of the Lord from heaven, with a shout, it will be, "with the voice of the archangel, and the trump of God." This quickening evidently refers to an increase of physical vitality while the Spirit dwelleth in us. According to Dean Alford, when referring to this passage, it is the verifying influence of His Spirit who raised Jesus from the dead, that is spoken of as extending to the body also. Thus the energy of the resurrection life of Jesus is manifested in us.

From various observations made in the discussion of this subject, it will be seen that much fervent prayer is necessary in order to obtain divine healing for the sick, both on the part of those who make applications for the sick, and on the part of the sick themselves. To those who may desire divine healing for any disease we would say that to pray acceptably and successfully for the precious boon, your will must be in union with the will of God. Your heart must be right with the Lord. Yourself, your bodies as well as your souls, must be laid upon the altar. Faith cannot be exercised when anything is kept back from God, or where any besetting sin is indulged in. And here we would say that any person who is sick, and desires divine healing, must have an unflinching trust in the promises of God in relation to this matter. He must realize that he has a solid basis for his confidence in the word of God. If God has promised healing it must be His will, and, therefore, no doubt of His will should exist. Any doubt may prevent the coming of the blessing. And it is further necessary that the soul seeking the healing of any bodily disease should be fully consecrated to God. If there is a lack of entire consecration, there will be a lack of faith. Persons may sometimes receive healing, after being anointed in answer to the prayers of one or more of God's servants, but if those persons fail to give themselves up to God, the diseases of which they have been healed may return.

AN OBJECT LESSON IN FAITH.

(CONCLUDED FROM PAGE 126.)

When men thought him dead, one of Elisha's bones was worth a whole army of ordinary men. So, if we live with God, and for God, we, too, shall possess a deathless influence, and a spiritual immortality. Our lives will not cease with our funerals, but when men are saying, "he is dead" here voices shall be calling yonder, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works will follow them."

THE UNITED STATES

Is it a Subject of Prophecy?

By WILLIAM BLACKSTONE.

To the above question, conservative Bible students, six months ago, would doubtless have answered in the negative. But the present war and the complete change in public sentiment in regard to the international relations of the United States to the affairs of the world, have suddenly opened up such a perspective for this nation, as permits quite different conceptions in reference to its future course.

In view of this we would call attention to the 18th chapter of Isaiah, with the thought that it may possibly refer to the United States.*

The chapter has been a puzzle to both translators and commentators. It occurs in the midst of some maledictory pronouncements by the prophet against Damascus, Egypt, The Desert of the Sea, Dumah, Arabia, Tyre, etc. Hence it seemed that this was also an exclamation of woe, and the translators have apparently tried to harmonize the subject of the prophecy to the woe with which they introduce it. But, as will be seen from the study of the chapter, the nation described is not one that is oppressed, but quite the contrary. The following is the authorized version, with the marginal readings:

1. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation ^{scattered and peeled}, to a people terrible in their beginning hitherto; ^a nation meted out and trodden down, whose land the rivers ^{have} spoiled!

3. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye!

4. For so the Lord said unto me, I will take my rest, and I will ^{consider} in my dwelling place like a clear heat ^{upon}

herbs, and like a cloud of dew in the heat of harvest.

5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7. In that time shall the present be brought unto the Lord of hosts of a people ^{scattered and peeled}, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

Marginal readings: ¹or, outspread and polished. ²Of line and line, and treading under foot, or, that meteth out, and treadeth down. ³Or, despise. ⁴Or, regard my set dwelling. ⁵Or, after rain. ⁶Or, outspread and polished.

The Revised Version is as follows:

"Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of papyrus upon the waters, saying, Go, ye swift messengers to a nation tall and smooth, to a people terrible from their beginning onward; a nation that meteth out and treadeth down, whose land the rivers divide! All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye. For thus hath the Lord said unto me, I will be still, and I will behold in my dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest. For afore the harvest, when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruning hooks, and the spreading branches shall he take away and cut down. They shall be left together unto the ravenous birds of the mountains, and the beasts of the earth; and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall a present be brought unto the Lord of hosts of a people tall and smooth, and from a people terrible from their beginning onward; a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of the Lord of hosts, the mount Zion."

A comparison of these show very clearly what a mistake the translators of the authorized version committed. The nation described is not one that is "meted out and

trodden down," but, on the contrary, one that meteth out and treadeth down.

It is not "scattered and peeled," but spread out and polished, or furnished. Its land the rivers have not "spoiled," but divided or despised.

The Hebrew word "Hoi," with which the chapter opens, may be an exclamation of woe, or it may be a hailing of attention. In the latter sense it is used in the 55th chapter of Isaiah, "Ho every one that thirsteth," and the whole tenor of the chapter show that it is in this sense that it should be translated here.

The wonderful importance of the nation described in this prophecy may be clearly seen from the third verse, to wit, that all the inhabitants of the earth are concerned, and called to see and listen when the nation raises the ensign and sounds the trumpet for battle.

The general sense of the chapter we would suggest to be as follows, and carefully invite the attention and criticism of Bible students upon it. And just here, we wish to acknowledge that our attention has been called to this chapter by the Rev. J. F. Wilcox, who has prepared a manuscript, which it is hoped may soon be published, and if so, due notice will be given of it in the *Jewish Era*.

"Ho, to the land of fluttering wings (wings of protection) which is beyond the rivers of Cush (Ethiopia), and possibly to the boundaries of Palestine; hence a land that must be in the western part of Africa, or beyond Africa altogether).

Second verse. "That sendeth ambassadors by the sea, even in vessels of papyrus upon the waters" (its only communication is by the sea). "Go, ye swift angels, to a nation spread out and polished (having a great land and furnished like a sword ready for battle) to a people terrible from their beginning onward (terrible to their enemies, never conquered); a nation that meteth out and treadeth down (Hebrew of line, line, and of treading down, i. e., it may signify line, line—education, and of treading down—great strength and power), whose land the rivers divide (its land is divided up by rivers, or the same word may be "despised," that is to say, the rivers, symbolically the nations, despise its form of government and take little account of it in the great questions of balance of power, etc.).

Third verse. "All ye inhabitants of the world, and ye dwellers upon the earth, when he lifteth up an ensign on the mountains, see ye, and when he bloweth a trumpet, hear ye" (when the nation spoken of sounds the tocsin for war, it will be of great significance to the world.)

Fourth verse. "For thus hath the Lord said unto me, I will be still and I will behold in my dwelling place; like clear heat in sunshine, like a dewy cloud in the heat of harvest" (God looks on in sublime quietness, guiding and protecting, when He calls this agent to execute His will).

Fifth verse. "For before the harvest (before the end of the dispensation), when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruning hooks, and the spread-

(CONTINUED ON PAGE 136)

*We recognize that the Bible is a Jewish book, and that, since the time of Abraham, is a subject of prophecy unless its national life is definitely connected with that of Israel. Hence some have asserted that the United States is excluded from prophecy. But there are two facts which are sufficient answer to this:

First. There are now about 1,000,000 Jews in this country.

Second. The Declaration of Independence, by the United States, was the first real foundation for personal liberty to the Jews in their present renaissance.

In addition to this, is the possibility—shall we say probability—that the United States may be specially used in the restoration of the Jews to Palestine, furnishing its quota of the "ships of Tarshish" which shall be "first" to bring them to "the city of the Lord." Isa. ix. 9-14.

THE CHRISTIAN AND MISSIONARY ALLIANCE

PUBLISHED AT NYACK, N. Y.

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OLD ORCHARD CONVENTION.

This number will reach our readers in the opening days of the Old Orchard Convention. We bespeak the earnest prayers of those who cannot go, that the power of the Holy Spirit may rest upon this great convocation as never before. This, perhaps, is a real way of helping the work as it would have been to go to the meetings, and we are quite sure that those who "tarry by the stuff" will share alike in the answer and the blessing.

OHIO CONVENTION.

The National Convention, at Beulah Park, is closing as this number goes to press. We are glad to hear of seasons of blessings and refreshings, and we have no doubt that the climax on the closing day will be, as it ever has been, an overflowing blessing for the world, as well as for the hearts more immediately concerned in the hallowed fellowship of this gathering.

NYACK CONVENTION.

Our second convention at Nyack Heights will cover two weeks this year, from August 28 to September 9. The season has been extended so as to give an opportunity for our friends to see a little more of this delightful place, and because there was some objection last season to the limiting of the meeting to ten days. Ample accommodations are now provided for several hundred guests, and visitors, in the delightful rooms of the Berachah and the Institute, and we expect to be able to entertain our friends in a much better fashion than a year ago. We have no doubt the same divine blessing, which so richly overflowed from the Nyack Convention of 1897, will again make this beautiful place a mountain top of blessing.

Persons desiring to secure accommodations for the Convention should write im-

mediately to Miss Lindemberger, Berachah, South Nyack, N. Y., or to Mrs. Kirk, Missionary Institute, South Nyack, N. Y., as it is probable that the best accommodations will be pre-empted very soon. Should this, however, occur, ample accommodations and lodgings in boarding houses in the village near by will be arranged for.

IMPORTANT ANNOUNCEMENT.

The trustees of the Nyack Heights Land and Improvement Company desire to announce to their friends, that a special offer is made to all persons who will purchase lots and begin the erection of buildings this fall. The prices have been reduced to a uniform and most reasonable scale covering a little more than the actual expense of the land in order to afford a sufficient margin for the care of the property. But, as a special inducement to our friends to commence at once the improvement of the land, we are authorized to announce that a reduction will be made on the cost of any lot purchased this fall, on which the purchaser will commence the erection of a building before November 1. It is not necessary that the building should be complete this fall, but it must be fairly begun. The building must in every case be worthy of the lot, costing from one to three thousand dollars, according to the location and size of the site. This is to protect the property from being injured by unsuitable and unsightly buildings. On an ordinary lot costing from two hundred dollars, the cost of the building will be restricted to one thousand dollars or more. On larger and more valuable lots, such as the villa lots on College and Highland Avenues, where the price of land is about two thousand dollars a lot, no building will be allowed costing less than three thousand dollars. Persons who contemplate building at Nyack Heights will thus

have an opportunity of securing delightful sites, which in a little while will be of greatly increased value at a great reduction. It is doubtful that any such reduction will be made in the future, the object of the present order being to encourage those who are thinking of building, to commence at an early date, and thus improve the property speedily. We may add that there is no doubt that as soon as a moderate number of new houses are erected on the ground a steam railroad up the hillside will be projected, thus meeting the only possible objection to these beautiful sites. Persons inquiring about land and other matters will find the secretary of the Syndicate, Mr. Bell, in attendance at his office daily, at the Alliance Press, three to four P.M.

NEW VOLUMES.

Several new volumes have just been issued from the Alliance Press and are for sale at the Christian Alliance Publishing Company. One of these is the "Eleventh-Hour Laborers," by Rev. F. L. Chapell, D.D. This will be for sale at Old Orchard, and will doubtless be greatly prized by many who have long known and followed the suggestive teachings of this dear brother. It consists of a large number of pointed and present articles, many of which have appeared in public journals during the last few years, and some of them have claimed wide interest and attention for their bold and suggestive character. They deal with the topics of the times in the most advanced and yet most evangelical spirit.

Two volumes have just been published from the pen of Mr. Simpson, one "Danger Lines in the Deeper Life," a series of salutary and striking lessons from the book of Judges; the other "The Highest Christian Life," an exposition of the Epistle to the Ephesians, the loftiest and most inspiring lessons to be found in any portion of the Word of God. These books will also be for sale at the summer conventions, and may be ordered from the Christian Alliance Publishing Company, South Nyack, N. Y.

THE DANGER OF RELIGIOUS DEPRESSION.

There is no more subtle or serious peril in our Christian life than religious gloom. A morbid spirit easily takes possession of the mind and heart, especially if we allow ourselves to brood over any real or fancied wrong, and saps all the strength of the soul, and opens the door for every form of temptation. The heart is unprepared to resist temptation when it is not fortified by confidence and holy gladness. Let us guard against the shadows of discontent, and the sinfulness of sorrow, and if we would be wholly happy, and always armed, let us "rejoice evermore," and "in everything give thanks."

HOW TO MAKE THE BEST OF LIFE.

We have been asked this question. First we would answer, Let Christ have your life unreservedly, and believe that He has it, and is making the best of it. Secondly,

we would say, Take Christ for everything, and believe you have Him, and act as if you had Him. Thirdly, Live by the moment. Get the utmost out of every second, and the days and hours will take care of themselves. Fourth, Take everything to Christ, depend upon the Holy Spirit every moment, walk with God and practice His presence. Finally, Live for Him and for others. Forget yourself, and a glorious object will make a very ordinary life extraordinary and glorious.

A WORTHY LIFE CLOSED.

We desire to pay an affectionate tribute to the memory of Miss Horeis, a member of the Gospel Tabernacle, and Alliance worker, and, at the time of her death, the missionary of our Sunday school. Miss Horeis was a humble, modest, Christian worker, but was always like her Master going about doing good, and she has left the impression of her unselfish heart on many a little heart and many wretched homes, and hundreds of appreciative Christian friends who knew her well and prized her self-sacrifice and noble life.

A TOUCHING EPITAPH AND A REMARKABLE LIFE.

The death of Prince Bismarck following close upon the passing of Mr. Gladstone, marks the earthly close of the most distinguished career of the century, and yet it did not reach the highest plane. As far as it went, it was an impressive object of singleness of purpose, boundless energy and devoted loyalty. The most touching thing about it was the epitaph that he himself dictated, "Bismarck, the devoted and faithful friend of the Emperor, William First." This reveals the motive of his life. It was devotion to a noble leader. It is a fine example for Christians to emulate on the higher plane of devotedness to the person of our glorious Leader and Lord, Prince of princes, the King of kings and Lord of lords, Jesus, our Master and our Friend. Oh, that each of us may be able to record as the summing up of our life, "Here lies one who was the faithful and devoted servant of the Lord Jesus Christ."

FOR CUBA AND THE PHILIPPINES.

We are glad to report the following sums that have been sent through this office for the new mission to Cuba and the Philippines. All contributions sent in this way will be publicly acknowledged from week to week:

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Songs of the four-fold Gospel

LIPS LIKE LILIES.

Song of Solomon v. 13.

BY EARL STUCTION CHASE.

Sweeter the love of Jesus than lilies' bloom
or breath,
Sweeter my Saviour's presence to me in life
and death
Than all the fabled fountains that from the
long ago
Pour down from all the ages the poets' fervid
flow;
Sweeter than strains of angels, sweeter than
songs of saints,
Dearer the love of Jesus, it heals my soul's
complains;
It brings me to His presence, it brings me joy
for pain;
It brings me strength in duty, it makes me
whole again;
It brings me to His mansions, where peace
eternal dwells;
It soothes me from all sorrows, like notes
of evening bells.
Sweeter the love of Jesus than all the beau-
teous host
That in the starry heavens sing praises for
the most
Renowned of heaven's children, the Son, the
Prince of Peace.
Hosanna! and hosanna! rings loudly at
their feast.
Sweeter the love of Jesus, sweeter to me
than heaven,
Though filled with that deep music above to
seraphs given.
Sweeter than thoughts of mother, than days
of duty done,
Hosanna! and hosanna! to Jesus, God's own
Son.
And when the heavenly morning breaks
bright o'er earth's dark shore,
Hosanna! and hosanna! with Him for-
evermore.

I'M TRUSTING.

Tune "Old Black Joe." Words B. M. Cre-
mond.

Gone are the days, when I lived to self and
sin,
Gone are the pangs that I felt so long within,
Gone are my doubts, for He says, "Fear not,
believe,
And full supplies to every need thou shalt
receive."

CHORUS.

I'm trusting, yes, trusting.
Oh, Thou Lamb of Calvary;
God's Lamb who suffered, died, and rose
to set me free.

Gone—all the hate, for He bade me love my
foes,
Gone—all my cares, for in Him I find repose,
Gone—all my grief, for my Jesus whispered
"Peace."
He fills my heart with joy, He bids my sor-
row cease.

Oh, heavy soul, oppressed by guilt and fear,
Heart-sick and sad, eyes dimmed with bitter
tears,
Oh, look to Him who so tenderly says
"come."
He'll soothe your grief, He'll heal your
wounds, and guide you home.

FACE TO FACE.

BY H. V. ANDREWS.

Some day through heaven's rifted sky,
In robes of power and majesty,
On clouds of brightness drawing nigh,
My blessed Master I shall see.

CHORUS.

"And I shall see Him face to face,
And tell the story saved by grace."

Some day, as when with lifted hand
In blessing He arose above,
So shall He come, from every land
To gather all who know His love.

Some day my Lord shall reappear,
And in His likeness I'll awake;
Then satisfied abundantly,
My place at His right hand I'll take.

Some day, but Thou, Oh Lord, how long
Ere Thou in righteousness shalt reign,
And earth's benighted, suffering throng
Edenic joy and peace regain?

Some day, and Oh, the time draws near,
The dawn is breaking in the east,
The Bridegroom soon will reappear,
Soon shall begin the marriage feast.
—The India Alliance.

"WATCH."

BY WARREN M. SMITH.

Oh, the glory fast approaching, of Ascen-
sion's happy morn,
When the watchful servants quickly to
His bosom shall be borne;
When the dear ones left behind us, shall for
us of seek in vain.
But our spirits shall have risen to the Lamb
for sinners slain.

Caught up in the air to meet Him, oh! the
heights and depths of joy,
Lengths and breadths of love surpassing,
purest bliss without alloy;
Now we see with darkened vision, then we'll
see Him face to face,
And we will through countless ages, sing
the glories of His grace.

Two shall at a mill be grinding, one be
taken, one be left,
Two shall in a bed be sleeping, one of
these shall be bereft;
Oh, what wonder and amazement, shall the
ones on earth possess,
They shall pass through tribulation, pain,
and sorrow and distress.

We shall live with Him forever, in the sun-
shine of His love,
We shall meet to part, no never, with th'
angelic host above;

There we'll hear our Father's welcome, as
He calls us, one by one,
Saying to each one in person, "Faithful
servant, 'tis well done."

Let us, then, our lamps keep burning, and
our wedding garments on,
Ready to go forth to meet Him, when we
hear Him say, "I come!"
There will be no time to slumber, lest He
come whilst we're asleep.
And the door be shut between us; let us
then our vigil keep.



A LESSON FOR THE KING'S LILIES OF THE JUNIOR MISSIONARY ALLIANCE.

(For the Use of Mission Bands.)

(CONCLUDED.)

BY E. M. BRICKENSTEEN

23. Where are our schools in Congo?
At Vungu, Ngangila, Kiama, Kinkonzi,
Maduda and Mazinga.

24. Have many children been saved in
these schools?

Yes; many have been taken from slavery
and saved to the uttermost.

25. What is the only text-book used in
our schools in Congo?

The Bible. It has been translated into
the Fiote language.

26. Do the boys there make good
preachers when they are converted?

The missionaries say that they preach
every time they get a chance.

Mr. Symington, our missionary, told
something very sweet and sacred about
two Congo boys. He was once traveling
in a lonely jungle, a great way from his
station, when he heard beautiful voices
singing the hymn, "When He cometh to
make up His jewels," which had been
translated into the language of that dis-
trict. He was delighted with this unex-
pected pleasure, and upon inquiry found
out that one of these boys was teaching
the other this hymn which he had heard
from a native who had once attended one
of our schools in Congo.

What an example these African boys
set us in passing along our privileges! In
this way God's work is sure to grow.

27. What is the chief religion of the
Africans?

Fetichism. Those who believe in feti-
chism take charms to a fetich doctor, and
he puts a spirit into them which they
think keeps off evil spirits.

The Africans are very superstitious,
and believe just what the witch doctors
tell them. They think if any one dies,
he or she has been bewitched, and they
blame some one against whom they have
a spite. They either burn, poison or
strangle the suspected one. To interfere
with their heathen practices, very often
means death.

28. Mention another great evil in Af-
rica.

The slave trade. This is carried on by
the Arabs in its worst forms of cruelty.

29. Do the people of Africa think it
strange that our missionaries come so far
to tell them about Jesus?

Yes; but after they accept Him as their
Saviour, they do not think it so strange.

CHINA.

30. What do you know about child life
in heathen China?

A dear little baby comes into the world,
and because it is a girl no one is glad.
The parents even hesitate whether to kill
or keep her. Sometimes she is strangled
or thrown into the water.

Sing, "Only a Little Baby Girl," by
Rev. A. B. Simpson.

Only a little baby girl,
Dead by the river side,
Only a little Chinese child

Drowned in the floating tide.
Over the boat too far she leaned,
Watching the dancing wave,
Over the brink she fell and sank,
But there was none to save.

If she had only been a boy,
They would have heard her cry;
But she was just a baby girl,
And she was left to die.

It was her fate perhaps they said,
Why should they interfere;
Had she not always been a curse,
Why should they keep her here?

So they have left her little form
Over the boat too far she leaned,
She was too young to have a soul,
Why should she have a grave?
Yes, and there's many another lamb,
Perishing every day.

Thrown by the road and riverside,
Flung to the beasts of prey.
Is there a mother's heart tonight,
Clasping her darling child,
Willing to leave these helpless lambs
Out on the desert wild?

Is there a little Christian girl,
Happy in love and home,
Living in selfish ease, while they
Out on the mountain roam?

Think as you lie in your little cot,
Smoothed by a mother's hand;
Think of the little baby girls
Over in China's land;
Ask if there is not something more
Even a child can do,
And if perhaps in China's land
Jesus has need of you.

Only a little baby girl,
Dead by the river's side;
Only a little Chinese child
Drowned in the floating tide;
But it has brought a vision vast,
Dark as nation's woe;
Oh, it has left one willing heart,
Answering: "I will go!"

31. What is done to little Chinese girls
at the age of five or six years?

Their feet are bound, in order to be in
fashion. The toes are turned under the
soles of the feet, and when they cry with
pain their mothers scold and sometimes
beat them to make them stop crying.
Poor little Chinese girls! They are kept
in pain, and hardly thought to be worth
feeding.

The boys have a much better time. They
are loved and petted by their parents.

32. What are all the children taught?
They are taught to worship their ances-

tors, as well as ugly old idols. No one
teaches them to be loving and kind and
truthful.

33. What are the religions of the Chi-
nese?

Confucianism, Buddhism and Taoism.
When they are converted and love Jesus
they are very true, and will bear any
amount of persecution for Jesus' sake.

We should pray that their rulers may
be converted, so that the people may wor-
ship in peace and without fear.

34. What do they call our mission
schools?

They call them "Jesus' schools." Some-
times parents in China are willing to send
their little girls to mission schools, be-
cause they save rice by it.

A little girl named Ling was so glad
when her father said she might go to the
"Jesus' school," that she did not mind the
long journey she had to take.

When she got there she thought it was
heaven—the girls were so happy, skip-
ping around with unbound feet and sing-
ing hymns about Jesus.

But Ling's heart grew very heavy when
the teacher told her father that they could
not take any more children into the school
until the friends in America sent money
to put up more rooms for the children.

Poor little Ling turned away very sad,
thinking that the gate of heaven had been
shut in her face; and now she prays every
night: "Please, dear Jesus, ask your
friends in America to send some money
over here to China—enough to make a
place for me in the 'Jesus school.' It
makes me feel so badly to be shut out."

35. What are God's words to the "King's
Lilies," whom He calls to answer such
prayers?

"Freely ye have received, freely give."
"For God so loved the world that He
gave His only begotten Son; that whoso-
ever believeth in Him should not perish,
but have everlasting life."

We should think of such children as
Ling whenever we spend a penny.

The time is coming when we must give
an account of every cent.

36. What does each tick of the clock
sound?

It sounds the death knell of some heath-
en soul.

37. How many heathen have perished
since we began this meeting?

About four thousand—for we are told
that more than eighty perish each minute.

38. How is God answering the prayers
of His people in opening up the oppressed
isles of the sea for the spread of the Gos-
pel?

Through the Spanish-American war in
which the victories of the heroes of our
own country are preparing open doors for
our missionaries in these new fields.

39. If we wish to be entirely in God's
order these last days, what work must we
be doing?

We must be giving the Gospel as a wit-
ness to all nations. "For this Gospel of
the kingdom shall be preached in all the
world for a witness unto all nations; and
then shall the end come."

"Earth's long night is almost over,
Christ is coming, coming soon."

The International • • Sunday School Lesson

August 28, 1898.

BY REV. G. PALMER PARDINGTON, P.H.D.

ELISHA AT DOTHAN.

II. Kings vi. 8-18.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear Him, and delivereth them. Ps. xxxiv. 7.

I. INTRODUCTORY NOTES.

The miraculous stories which cluster around the life of Elisha are scattered through the early chapters of II. Kings without special reference to their order or time of occurrence. Elisha appeared at a critical time in the history of the northern kingdom. The wicked Jezebel had weakened the attachment of the people to Jehovah by her introduction and support of Baal worship. Both the king and the nation needed the fact brought continually to their minds that the God of Abraham, Isaac and Jacob was still the covenant God of His people, ready to manifest His miraculous power in their behalf.

II. EXPLANATORY AND PRACTICAL NOTES.

The occasion of the miraculous story of the lesson this week was one of the numerous raids which the hosts of Syria were accustomed to make upon the land of Israel. It is a sad commentary on the ingratitude of human nature that Benhadad II. (upon whose commander-in-chief, Naaman, such a miraculous healing had been so recently wrought by Elisha) should still have been bent on making war with Israel and even on attempting to take the life of the man of God himself.

1. Elisha's frustration of the Syrian king's plans (vs. 8-12).

(a) Explanatory.

The Syrian army had been defeated by Israel both on the plain and in the hill country. In planning a new invasion of Israel Benhadad II. sought the most strategic position for his camp. Three times his carefully prepared plan of campaign was frustrated. In some way his military secrets were made known to Israel. Naturally, he thought that there was a traitor in his army, and tried to find him out. One of his servants, who may have been with Naaman when he was healed, disclosed to the king the true situation. Far away in Samaria Elisha, the prophet, by divine revelation kept the king of Israel posted concerning every projected plan of the Syrian king. The servant's statement in verse 12 simply means that Elisha knew the thoughts of Benhadad before they had matured into deeds.

(b) Practical.

1. This section is a historic illustration of the first verses of Psalm ii. God brings the wicked devices of his enemies to naught.

2. The Lord protects His people by His providence and often warns them of danger by His Spirit. Many a Christian has been saved from peril by heeding a word of caution from the Lord.

3. While Satan sometimes "trips us

up," he can never take the Lord unawares. The Lord knows His plans before they are formed. Oftentimes if we would inquire of the Lord, we need not be ignorant of his devices.

2. The Syrian king's attempt to capture Elisha vs. 13, 14).

(a) Explanatory.

Benhadad rashly resolved to capture Elisha. First, he learned from spies that the prophet was in Dothan; secondly, he sent thither by night an armed host to take the prophet by force. This action was both foolish and rash. It was foolish, because the king should have known that if Elisha could find out his military plans he would also be warned of the approach of the armed host sent to take him. Furthermore, it was rash, because it was an attempt to seize the representative of Jehovah by physical force.

(b) Practical.

1. It is a dangerous undertaking to try to control or suppress a spiritual power by physical force. The result is never successful and often fatal. Every attempt made to destroy Christ during His earthly life reacted upon His enemies. Paul found it hard "to kick against the pricks." For eighteen hundred years the foes of Christianity have tried to destroy it, but have themselves been either baffled or destroyed. The divine warning is, "Touch not Mine anointed, and do My prophets no harm." We must keep our hands off the ark of God. "Quench not the Spirit."

3. The supernatural protection of Elisha (vs. 15-17).

(a) Explanatory.

Under cover of the night the Syrian hosts completely surrounded the little town of Dothan, in which the prophet of God was serenely sleeping. The sight which met the servant's gaze in the early morning filled him with dismay. To him the capture, and perhaps destruction of Elisha seemed inevitable. His outcry (v. 15) was the expression of helpless fear. In marked contrast with the nervous agitation of the servant was the quiet self-possession and confident hope of Elisha. The only explanation of his serene composure was his spiritual vision of the angelic hosts which were present for his protection. Some authorities state that it is unnecessary to believe that Elisha saw with his natural eye the heavenly hosts. This is undoubtedly true, because the servant did not at first see them. Moreover, the man of God had the power of prophetic insight. To his inner vision spiritual realities were ever present. The veil that hides the invisible from the visible world was to him transparent. His reassuring message to the terrified servant was more than the language of faith; it was the conviction of positive knowledge.

What Elisha's prayer was we do not know. Only the fact that he prayed is recorded. But in answer to his prayer the scales fell from the servant's eyes. To the young man was given the power of spiritual vision; and he saw by divine revelation what the prophet had seen all the time—the angelic hosts present for their protection.

(b) Practical.

1. Like the Assyrian hosts, the devil always attacks the child of God under cover of darkness. Satan never attacks us openly. He resorts to wiles and devices. The devil is a liar, a sneak and a coward; falsehood and treachery are his usual weapons.

2. The first impulse of the human heart in the presence of the enemy is to fear. Fear, however, paralyzes every effort, and makes us an easy prey to our foes. Job said, "I feared a fear, and it came upon me." David says, "What time I am afraid I will trust in Thee. I will trust and not be afraid." (Isa. xii. 2.)

3. The main teaching of this section, and, perhaps, of the entire lesson, is that the divine forces for our protection in time of danger are always present, and it only requires the eye of faith to see them. Most people see only the trouble which, like the Syrian hosts, fills the whole range of their vision. The trouble is present and it is very real, and if by the eye of faith we will look a little higher we shall see the vision spoken of in the golden text.

4. The complete discomfiture of the Syrians (v. 18).

(a) Explanatory.

Our lesson ends abruptly with verse 18. It should properly close with verse 23. With the dawn of the morning the Syrian host poured down from the surrounding mountains to capture the man of God. It would seem as if Elisha had gone forth to meet them. In answer to his prayer, the Syrian army was smitten with blindness. The Hebrew word means rather a dazzling brilliance, staggering and bewildering. The enemy fell a helpless prey into the hands of Elisha.

The sequel of the lesson shows that the prophet led the Syrians to Samaria, where their eyes were opened. Jehoram, the king of Israel, seeing his ancient enemy defenceless and helpless, desired to kill them. He was forbidden, however, by Elisha, who displayed a kindly treatment to the foe, remarkable for the Old Testament dispensation. The Syrians were treated as honorable prisoners of war, fed at Israel's expense, and sent unharmed to their native country.

(b) Practical.

1. When we have seen the spiritual vision of our protection we never need fear to face our foes. Like Elisha we may go forth to meet them saying, "The Lord is my helper, I will not fear what man shall do unto me." (Heb. xiii. 6.) Christ teaches us not to return evil for evil, but rather evil with good. Sometimes kindness will win an enemy when force will repel them.

III. EXEGETICAL AND ILLUSTRATIVE NOTES.

1. King of Syria (v. 8), Benhadad II.
2. Dothan (v. 13), meaning heavy; a place twelve miles north of Samaria, and on the edge of the plain of Jezreel (see Gen. xxxvii. 17).

3. Horses and chariots (v. 17), symbol of protection.

4. Blindness (18), the Hebrew word means "visual bewilderment rather than total loss of sight."



WOMAN'S PAGE

A QUESTION.

We have received the following letter from an earnest woman, who, as she says, voices the sentiments of many women; so feeling that it will be helpful, not only in this particular case, but also helpful to many, we invite our sisters to send to the Editors of this paper a short letter of not more than three hundred words, giving their experience, in every-day life, of the reality of the love, power and joy of the Lord Jesus in their lives. These letters will be published anonymously, and the name and address will be reserved at our office.

Dear sir—My mother and I have taken your paper for the last seven years, and have been very much interested in its teachings; most especially in the doctrine of the Christ life and divine healing.

But we read the writings of Rev. D. Peck, and F. B. Meyer, and your own, and we wonder if it is your real every-day life, or only the result of a kind of an upliftment, so to speak, or a vision of what ought to be. Pardon me if I seem impertinent or rude, but I am only voicing the thought of hundreds of others, and it is from no idle curiosity that I write, because it is a subject of vital importance to me.

We (women most especially) who only read your writings, and we who hear you preach, say to ourselves, "What do you know, you ministers, of the trials of every-day life, the little things that try men's souls, the flies and mosquitoes of life? you have only to preach and write, and can live an uplifted life." But we women have to live among the little things. We have to think: What shall we have for dinner, for supper, and we cook and sew, and the day is hot, the servant is cross, we burn our hand, or cut our finger, the baby is teething, and he is cross, the door-bell rings, and a beggar or a pedlar comes to take up our time; and so the day passes, and we go to bed tired out, and the next day it begins again, and then to crown it all we go to church and are told not to "abide by the stuff," which rather makes me smile. It is one long scramble from day to day, and what is gained in the end?

I have long wanted to live the Christ life. When I read the ALLIANCE I believe in it thoroughly, and I believe in divine healing, or as my mother puts it, I believe that I ought to believe it.

I read the testimonies, and they all seem to ring true, but they all come from out west, and most of them come from the lower classes, which is another thing which bothers me. Is all this glory, hallelujah, which they indulge in, real? Is

it only excitement, or is it from an overflowing heart?

Everything seems so far away, unreal, imaginative. Nothing seems solid to me, and practical and every day.

I do have moments when Christ and the things of heaven are real to me, but as for such a life as is portrayed in the ALLIANCE, it is as unreal to me, as life in a balloon would be.

And yet I have prayed for it, tried to accept it, and tried to act as if it were already mine, but that seems too much like Christian Science.

I want something tangible, something real, I want to feel near to Christ. I want to love Him, I want to know that I love Him. I want to love Him better than anybody or anything. I know when I love and when I like. And I have prayed for this, for years, and at times I have given up in despair, and said that it was all a beautiful ideal, and not common every-day experience of mortals, but still I have come back to it, I cannot stifle it.

And so I go on from year to year, hoping, praying, now believing that morning will soon come, now giving up in despair, then sometimes I don't care, so I have written to you.

Hoping to hear from you I am truly yours,
E. W. O.

THE MASTER'S REPLY.

Restless and unsatisfied,
"Of what use is life?" I cried,
"All my wishes are denied.

"All my duties trivial seem,
I have energies, I deem;
What I could be, oft I dream.

"Yet I cannot see my way
From this spot wherein I stay,
So hope fadeeth day by day."

Then a voice was at my side,
"Let my conduct be thy quick"
('Twas His voice—the Crucified).

"Law and prophets to fulfill
Was my life devoted still,
For I came to do His will.

"What that will, the Scripture saith,
Thirty years of Nazareth—
Three years public work—then death

"Thirty years unknown, I trod
Galilee's sequestered sod,
But my life was known to God.

"Daily work at Joseph's call,
Daily life 'mid duties small,
Yet I was the Lord of all.

"Daughter, if thy life be true,
Thou a blessed work shall do,
Though unseen to mortal view.

"I shall know it, I shall see,
When, with willing heart and free,
Thou obedient art to Me.

"All thy quiet life I know,
For I planned it long ago;
Wouldst thou that it was not so?

"I have given all for thee:
Live thy quiet life for Me,
So shall it transfigure be."

Now on these sweet words I rest,
And have ceased my anxious quest
For the Master knoweth best!

—Sent by Mrs. L. A. P.

THE UNITED STATES.

(CONCLUDED FROM PAGE 131.)

ing branches shall he take away and cut down." (The foe attacked shall be stripped of its outlying colonies and possessions.)

Sixth verse. "They shall be left together unto the ravenous birds of the mountains, and to the beasts of the earth, and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them." (The foes attacked by the nations, which is the subject of the prophecy, shall be overturned, and their disputed governments plunged into anarchy, as signified by the ravenous birds and beasts of the earth.)

Seventh verse. "In that time shall a present be brought unto the Lord of hosts, a people spread out and polished (probably the Jews) and from a people terrible from their beginning onwards, a nation that meteth out and treadeth down, whose land the rivers divide (the same nation is described in verse 2), to the place of the name of the Lord of hosts of Mount Zion."

In this last verse it would seem that two people are referred to, the first, a people that are presented to the Lord, and the other, a people that present them, which may signify that the nation described in the prophecy will be specially instrumental in the restoration of the Jews to Palestine.

If this remarkable prophecy does refer to the United States, the time of its fulfillment is evidently at hand; for already, all the inhabitants of the earth are aroused with interest and attention as described in verse 3; and the sprigs and branches of the foe are certainly being cut off.

Doubtless the wrongs of the oppressed people of Spanish misrule are not the only ones to be relieved. Madagascar, Armenia and Palestine may next claim attention."

Four hundred and six years ago, Spain added to her other cruelties the monstrous crime of expelling the Jews from her land. Ever since, disaster and ruin have been cumulative upon her, and now it would seem that this nation is the instrument in the hands of God to complete the chastisement. And this is exactly in accord with the promise of Abraham, Gen. xii. 3, "I will bless them that bless thee," and curse them that curse thee." Afterwards repeated to Isaac, Jacob and the children of Israel. Literally is this pronouncement being fulfilled upon Spain, and we may well cry, Woe to all the anti-semitic countries in the world. But if the curse is so literally fulfilled, so shall the blessing be. Oh, that our people, in the spirit of Captain Philips, of the Texas, and the proclamation of our beloved President may humble ourselves before God, ascribing all praise to Him, and receiving from His hand the blessing He has promised to bestow.

Christian * Work

PENNSYLVANIA CONVENTION.

BY REV. W. H. WILSON, TYRONE.

The Third Annual Convention of the Pennsylvania Auxiliary, held in Vallamont Park, Williamsport, was a gathering of the elect which will not soon be forgotten by those present, and the memory of which will be an inspiration to more godly living, and more faithful service.

On the first evening, July 14, there was an unsolicited and impassioned request for prayer by a victim of strong drink; it was evident that the Holy Spirit came along with His people. The opening address was by Rev. F. H. Sempf, the State Superintendent, whose heart and hands were full, both in the previous planning and the daily management, but the Lord was with him, directing and sustaining. He read and called special attention to Elisha's words to Jehoram, "Make this valley full of ditches." Earnest prayers were offered for the blessing and guidance of God.

The session of the next forenoon was held in the tent, and began with a prayer and praise service from 9 to 10 A.M. A Bible Lesson was given by Rev. W. H. Wilson, of Tyrone on "The Master Comes." The singing, which was led chiefly by Evangelist McClure, was very helpful. The Misses Bird contributed to the interest and benefit of the meetings by the melody of their voices, in which distinct utterance and tender feeling combined to move the hearts of the hearers, also we are indebted to Mrs. Conley, of Pittsburg, for her assistance at the organ. The Ohio Quartette of consecrated singers, so well and widely known, brought with them the Spirit as well as the sweet songs of Zion, and in the last four days Miss Shepard sang with power the messages given her, and also spoke several times with much profit.

We shall not attempt to give in their order the various addresses and Bible lessons, and of course it would be impossible, if it were desirable, to reproduce the many good things uttered in prayer and testimony. We will cut out a few of the helpful thoughts presented by the home workers.

On Tuesday morning Rev. C. D. Sawtelle spoke on the Christian's Trials, reading I. Pet. iv. 12, 13.

God wants a tried people, made willing by being humbled and tested by endurance. We have a beautiful Pilot, who goes with us through the storms, who knows the rocks and shoals and can steer us safely. Rejoice to be partakers of His sufferings and think it not strange, for it was thus that all the noblest of God's saints became perfect. They came out of tribulation and loved not their lives to the death.

Mrs. Sempf read I. Cor. xii. 12-26, bearing upon "Membership in the Body of Christ."

We are members of Christ, and therefore are members of one another, differing in gifts but each one of the body and in it, set where it hath pleased God to put him. Realizing the baptism of the Holy Spirit whereby he becomes a member of the body and the gifts which the Spirit confers, one finds his proper place and works easily in his appointed function. Then we come also to feel that we have need one of another and to have sympathy and love, and work in harmony for common interests and for one end, the glory of God.

Rev. E. D. Whitehead spoke upon the Christian's Witnessing for God. This is the great work of the Alliance, to get witnesses for the Lord.

Do what pleases Him, and you will realize His constant presence with you and be a competent witness always and everywhere. You will know Him, so be able to tell about Him. He told how he was led to give up business and afterwards to leave a ministry in which he had been happy and useful, and to start in Pittsburg as a worker for God with no pledge of support or assurance of help, only the Master's promised presence and the word, "My God shall supply all your needs," and that God had kept His word, and increased his opportunities and means as the years passed.

On the first Saturday evening, a sermon was delivered by Rev. D. W. Myland, of Cleveland, on Col. i. 26, 27, "Christ in me."

1. By faith, for I believe in Him. 2. By confession, expressing the faith and increasing the witness in my own soul. 3. By love, which unites hold of Him and makes me like Him. 4. By obedience, which pleases Him and keeps me in fellowship. 5. By the Holy Spirit, who works in me, faith, confession, love and obedience.

The sermons of Rev. John Robertson delivered with Scottish unction and force, came to us as the Lord's own voice. They had the ring of the primitive Gospel, calling us back to the faith once for all delivered to the saints, to serve God as a separate people and wait for His Son from heaven.

The readers of this paper do not need to be told of the genial spirit and loyal devotion of Dr. Robertson, who followed his convictions when it meant real sacrifice, willing to be accounted a fool for Christ's sake.

The Gospel of healing for the body was taught and testified to by various brethren, and much earnest prayer was offered for those who were sufferers. One day in particular was devoted to testimony to this truth. Rev. J. M. Kirk, one of the sweet singers from Ohio, gave some of his experiences of healing personally, and in his family. Being a farmer, he related incidents showing that among the "everythings" which we are privileged to take to God in prayer, one may include the domestic animals and their healing. Rev. W. T. McArthur spoke of the need of being firm in the faith, and patient in waiting for God to do His work.

Often our prayers are not answered in the way we want or as soon as we wish, because the Lord wants to teach and mould us. There is something more important to the children of God than the healing of the body, and that is their training and development.

Rev. D. W. Myland gave an exposition of Ps. ciii. 1-7, and his experience when he was broken down physically. Mr. Le Lacheur followed with his testimony of healing from the last stages of consumption.

The presence of the foreign missionaries and their earnest appeals did more, probably, than any human instrumentality to make the Convention successful.

Those present were brethren Le Lacheur, Gulick, Kingman, Symington and Bannister, and each one seemed to be as much interested in his brother's field as his own. The result of their testimony will be the dedication of not less than a score of Pennsylvania's young lives to the evangelization of "the uttermost parts of the earth." Of course the thrilling story of the opening of Thibet to the Gospel, which was told to a large audience on Thursday evening, July 21, surpassed everything else that was heard, for it was almost unparalleled in the annals of Christian missions. But the "un-

feigned faith" of Dr. Gulick, which like Timothy, came of a consecrated ancestry, and is proving itself in works and self-denial, the fervent enthusiasm of Kingman, the willing self-surrender of the younger men, Bannister and Symington, and the facts which all of them brought to the people, will bear fruit for years to come, if the Lord tarry, and do no little to speed the time of His return.

The arrival of Rev. and Mrs. Simpson on Friday morning gave fresh impulse to prayer and faith. The word preached was with power and assurance to the hearts of believers, and, during the last two days, several of the unconverted expressed a desire to know Christ. Especially comprehensive and inspiring was the discourse on the Lord's Coming, delivered on Saturday. Two sermons were preached, one on Matt. xii. 28, and one on the Coming of Christ, by Rev. A. C. Peck, which were heard with great interest and profit.

On Sunday morning, July 24, beginning with the early prayer meeting at 6.30 A.M., and resuming at 9 with a testimony and praise meeting, the services culminated with a sermon by Mr. Simpson on the Curse of Mercoz, Jud. v. 23. In the afternoon addresses were made by Mr. Simpson, Mr. Le Lacheur and Dean Peck, who called for the offerings. The last Annual Convention had pledged \$11,000, and it was feared that this year might not even come up to the mark set then. But the grace of God bestowed upon the little companies of waiting disciples proved itself in the abundance of their gifts, and as one after another without ostentation—about fifteen branches reported through their representatives and a large number of individual pledges were handed in.—It was soon evident that the tide was rising above that of 1897, and a feeling of gratitude swelled the hearts that had been burdened in prayer. In various amounts, from fifty cents up, the largest single pledge being one thousand dollars by a missionary, a sum total of \$16,106 was reached.

At the business meeting on Saturday, the following officers were elected: Superintendent of State Christian and Missionary Alliance, Rev. F. H. Sempf, Philadelphia; President, John A. Best, Washington, Pa.; Vice-President, Rev. E. D. Whiteside, Pittsburg; Secretary, Mrs. F. H. Sempf, Philadelphia; Treasurer, H. L. Walton, Philadelphia; Committee, W. A. Wright, McDonald; J. H. Sutton, Butler, Pa.; Rev. W. B. Musselman, Bethlehem; Mrs. W. H. Conley, Allegheny; Rev. J. D. Stewart, Tyrone; C. D. Sawtelle, Coalport; C. R. Stuffer, Ironva; J. D. White, Altoona; Dr. J. K. Smith, Harrisburg; C. A. Oakley, Scranton; James Nichol, Carbonale; Rev. T. P. S. Wilson, Williamsport; Rev. A. A. Renicks, New Castle; W. W. Robinson, Covington; Peter Robinson, Pittsburg.

The final meeting on Sunday evening was one of praise and testimony, addresses being made by most of the workers present; brethren Sawtelle, Whiteside, McClure, Wilson, and Sempf, besides the missionaries. Messages in song from the Misses Bird and Miss Shepard, a tender and earnest talk by Mrs. Simpson, a few words from Dean Peck, who presided, and from the State Superintendent, and a solemn party exhortation by Mr. Simpson based on the words, "The grace of our Lord Jesus Christ be with you," brought to the close the Pennsylvania Convention for 1898. All felt that it had been good to be there.

Mention should be made of the assiduous labors of Rev. T. P. S. Wilson, who, with the State Superintendent, bore cheerfully the manifold burdens that are incident to a large gathering like this. Through his efforts a generous amount of space was obtained for the publication of the proceedings in the local papers. In four of these, several of the sermons and addresses were put before a larger audience in a form that, if followed up by believing prayer, cannot fail to sow the seed of the Word and bring forth a harvest of full salvation.



The Bible in Russia. A correspondent from St. Petersburg writes to the *Scotsman*, that the circulation of the Bible is prosecuted with great favor in Russia. Rev. Dr. Nicholson has been twenty-seven years at that country engaged in this work. At a meeting in St. Petersburg on September 27, testimony was borne to the good work he had done in these years. When he began his work in 1869, the circulation was 30,000 copies of the Scriptures, but last year the circulation was over half a million, and the third part of the Bible Society's operations are in Russia. No colporteur is allowed to preach, and the work is done quietly. The Russian government affords every facility to the Bible Society, and has given free passes on all its railways and steamers to the colporteurs, and carries all its books free of charge. All the private railway companies and steamers have acted on the same liberal terms. The great strain on Dr. Nicholson's health, now in his sixty-seventh year, has caused him to resign and he returns to his native city, Edinburgh.

Hausa Land. Bishop of London pleaded at the annual meeting of the C. M. S., is again put before us by Mr. L. H. Nott, who points out that officials and traders have gone out to Hausa Land in large numbers, while the Church of Christ has not gone forward in line with them. "No real attempt has been made by a body of missionaries stationed in an interior Hausa town to evangelize the people." He estimates the number of Hausas at 8,000,000. He reminds us that Hausa is perhaps, of all African languages, the easiest for Europeans to learn, and now can be acquired in the healthy climate of Tripoli. A Hausa literature exists, and the people possess considerable civilization. It is six years since the attempt to evangelize this people from Lokoja came to an end. Now there are two recruits studying at Tripoli, but Mr. Nott would like to have six, so as to secure continuity of the work.

The Bassutos. We cull from a French missionary the following: A great source of hope and encouragement about the young churches of the Bassutos is the increasing active part which every member takes in helping the flock. It is not only the elder and the catechists who consider they are called thus to employ themselves; still less would they leave the task exclusively to the missionaries. They consider that this is the affair of each and all.

Before public worship, but above all after it, the audience transform themselves into preachers. They tell again to others what they have heard; they add their own explanations, often more original and more striking than those of the European pastor. Then they inquire into the effect which has been produced, they wish to know if further instruction is desired, and the beginnings of a new mission station are laid in this familiar and unpretentious evangelization. In certain circumstances the converts go still farther—they are capable of making sacrifices for the cause of God.

Slavery in Egypt. Lord Cromer has done a distinguished service to the cause of humanity in his splendid efforts on behalf of slaves in Egypt. The case is stated in a few sentences contained in a brief letter to Mr. Allen, the secretary of the British and Foreign Anti-Slavery Society. It runs as follows: "You may like to know that the last Slavery Convention, concluded some two years ago, is

working very well. The main point was to allow free slaves to marry, but at the same time not in appearance to make any change in the Mohammedan law, which forbids marriage without manumission by the master or mistress. We could not oblige the latter to give a freedom certificate, so we turned the difficulty by making it a criminal offense to interfere with the liberty of the subject.

"Cases of this description are rare. At the same time they occasionally occur. As a matter of fact, we have never had to bring the law into force, as the threat of prosecution, has, so far, always been found sufficient to induce the owner to give the freedom certificate. This is rather what I hoped and anticipated."

The immense benefit of such a legal remedy for a disregard of the marriage tie is evident. Lord Cromer's long and persistent advocacy of a cause so humane has a rich reward in the blessing it has brought to hundreds who were unable to plead for themselves.

Changes in South Africa. Mr. Thompson in *The Missionary* says that he visited South Africa in 1884, and was again there this spring. At his reception in London, April 19, by the directors of the London Missionary Society, Mr. Thompson also said: "Compared with my visit to South Africa, fourteen years ago, when I was more than once the guest of royalty, dining with Locheville, the king holding one end of a steak and I the other, and using our pocket knives to cut it, the contrast was most striking. At Bulawayo there is the skeleton of a great city, and I was struck with the quality of the men there—strong, young Christian men—interested in Christian life and work. The change there was significant of the change going on in South Africa at a pace which takes one's breath away."

Baptist Missionary Society. The Bombay *Guardian* gives us the following comment:

"The Baptist Missionary Society has the characteristic of rising superior to financial crises. A few months ago the committee were in despair. A huge deficit seemed inevitable. A whip round the churches saved the situation, remarks a London Christian newspaper, and Mr. A. H. Baynes had once more the privilege of announcing not a deficit, but a balance. Moreover, the report once again recorded that the income (£278,516) was 'the largest ever received in any one year of the Society's history.' This pleasing announcement has appeared for the last two or three years, each year the income rises above the previous total. Before the annual meeting adjourned it had pledged itself to do all in its power to raise the annual income to £210,000."

The L. M. S. in South Africa. The London Missionary Society entered Southern South Africa in 1799, and led the way in permanent and continuous missionary labor. Other societies followed, one by one, until now there are about half a hundred striving to bring these millions of people to Christ. It is estimated that there are about 1,500 missionaries laboring in Africa. But this is a very small number when the size of the continent and the enormous population are taken into the account; and this number, too, includes layman and married and unmarried women, as well as ordained ministers. The average size parish for each of the missionaries would be larger than the State of Connecticut, while the average number of people to be cared for by each would be 130,000.

Yezo.

Yezo or Kakkaido ("North Sea Road"), the great northern island of Japan, is said to be a most promising field for missionary effort. Dr. Deforest, A.B.C.F.M., Sendai, Japan, who recently visited the island, says: "There are very few self-support-

ing churches, and the audiences which the pastors and evangelists have, do not probably average over thirty. But it is an encouraging fact that you can hardly go to a village of any size that does not have one or more Christians in it. Another favorable thing is, there are Christians among all classes; officials and scholars, merchants and farmers, in the great coal mines, and among the thousands of fishermen along the coast, as well as in the large government prisons."

An Item.

The editor of the *Christian Intelligencer* states: "Our Presbyterian brethren do not conceal the fact that the payment of the debt of their Board of Foreign Missions was achieved largely at the expense of the missions, the appropriations to them for the year having been reduced about one hundred thousand dollars. The debt was over ninety thousand dollars. They can afford to acknowledge the fact in view of the large contributions of the churches. There is a serious lesson for us all in this experience. The situation calls for a serious consideration of our duty. The missions enjoy the blessing of God. We ought to keep pace with their growth."

A writer in the *Christian Standard* says:

Need in Japan. "I quote a few statistics. You will then agree with Oriental opinion that Japan is the most immoral nation on the globe. Before me is a book: 'How the Social Evil is Regulated in Japan.' It quotes the laws, praises the authorities for their 'system,' and adds: 'This is not the place to discuss the moral merits of the institution.' After classifying the prostitutes, it says: 'The complete grand total can not be short of nearly 2,000,000, or say five per cent. of the total population, or ten per cent. of the female population of all ages.' It speaks of the professional class only."

A Returned Bishop.

The *Independent* states: Bishop Henry M. Turner, of the African Methodist Church, has returned from a stay in South Africa, where he organized two Methodist conferences and ordained sixty ministers. He reports a membership of over five thousand and continual additions. At Johannesburg he was received by President Kruger, who gave him assurance of hearty sympathy in his work. He is reported as expressing a belief that the African Methodist Episcopal Church has a greater future in South Africa than in Liberia, and that it will be stronger there for the great work before it on that continent."

An Excellent Example.

It is reported that the American Baptist Missionary Union is setting an excellent example for other missions in the matter of self-support. The number of its churches in India is 853, of which no less than 524 are self-supporting, while of its 1,235 mission schools 93 receive no help whatever from America. A partial report of benevolent contributions of its churches in pagan lands gives \$51,462; but it is believed that, taking into account the gifts that are not reported, the amount would be double that thus named.

Triumphs of Missions.

One of our exchanges remarks that 1,000,000 persons have been won to Christ in India; 850,000 in Africa; 75,000 in China; 40,000 in Japan. In the South Sea Islands, in the most of which the people fifty years ago were savage cannibals, Christianity is now the prevailing religion. Notwithstanding this progress, however, more than half of mankind, we are told, are living today in a state of barbarism or savagery—where we would be today but for the Gospel of our Lord Jesus Christ.



Mr. A. E. Dawson in writing from Victoria gives the following interesting account of the work: But I must tell you of a missionary tour we made down south, and from which brother Weiss and party have not yet returned. We set our minds on visiting Valdeia, Orson, and the other towns in the south. There were four of us in the party: brother and sister Weiss, a German sister and myself. They three were going on a visit to the Germans and I was along for company, also taking, to sell, a number of books, Testaments, etc., and some thousand of tracts—all in Spanish.

We left Temuco—the end of the railroad line south—on horseback, April 23. Valdeia is about 100 miles south of Temuco and we expected to go part way by horse and then take a boat down a river. It was late in the day when we set out (1.30 P.M.) and we expected to reach a mission of the English Church which is working among the Indians. We followed the directions as we thought we had received them, but lost our way. We could meet with none but Indians who could not understand Spanish, for a long time. At last, about sunset, we met with one who said he knew nothing of the mission we sought nor its missionary, Rev. Mr. Sadeiler. But we saw a large wooden house across a river from us and asked him if this was not the place. He said that the Cura lived there. We came to the conclusion at once that this must be Mr. Sadeiler, as they sometimes call our missionaries Curas, meaning priest.

We went forth and at the river met a boy who engaged to show us our way over the river. The river was quite wide and the water running very swift. Our young guide went forward, we following. He made a curved way and the German sister and myself being behind, thinking we were following the others, got a little down stream into deep water, when the horse, which was not very tall nor strong, could walk no more, not being able to reach the bottom. The current was so swift it could not swim, but was floating down stream. Instantly I caught the rein, and putting the spurs to my own horse, pulled it up-stream. The sister screamed, and I thought once she would have fallen from the horse. My saddle bags which were full of books and clothes, broke away and fell into the water; I afterwards got them by running our horses into the stream below.

We then paid our guide and went on our way, but to our dismay in a little time we found ourselves on a swampy island. We could find no way, so for fear it would be very deep I waded it, and then by fastening a long line from bank to bank we got the sisters across. But our disappointments were not yet at an end; for the Cura turned out to be a Catholic priest, who, though friendly, would not keep us all night, but sent us to a native house, where we arrived about 9 p. m. We told the man who came out of the house with a large knife, that we were lost and wished to stay all night. He said we might. After turning our horses out I got a change of brother Weiss' clothes, and he having kindled a large fire in the midst of a straw hut, I commenced at an all-night's task of drying my books and clothes.

The next morning we started south, where after twenty-two hours' fast we had something to eat. In the afternoon we went on south to another town, when we changed our minds and returned, deciding to go by an ocean steamer. Returning next day I gave away all my Gospels and many tracts. We found the people very hungry for the truth. I left a ray of Gospel light behind me—forty miles long. Praise God!

After having returned and rested, we again left Victoria, going by way of train to Concepcion, then to Lota, where we took a steamer, and, after a sick voyage of twenty-three hours, were in Valdeia. After three days' stay, brother Weiss and party went on south to Orson, while I stayed in Valdeia, and sold all my books, about \$50.00 worth. I then returned, and after providing myself with more books, I canvassed two more towns and then returned to this town, where I am studying to get more of the language before returning to Valdeia. I found many hungry souls in that town and I am convinced all that is needed is to have the language, and by the Spirit's aid a good harvest for the Lord may be reaped. But for the work we need trained native workers. We need more of the Holy Spirit. Oh, that God would move upon the hearts of His people at home to give of their abundance to send forth more workers into His harvest, now that the door of entrance is open!

En Route for the Soudan.

Rev. C. A. Mitchell sends us the following letter from Paris, France: On the journey over we had nothing eventful happen. The Lord usually favors me with good traveling weather, and this time was no exception, so that there were very few sufferers from "mal de mer," at least amongst the second cabin and steerage passengers. Amongst the second cabin people were some good Christians, to whom I loaned Mr. Simpson's "Making Jesus King," but it was a trifle too rich food for them, nevertheless it gave an opportunity for testimony.

Amongst the saloon passengers was a middle-aged Scotchman to whom I also loaned the book, which he devoured almost at a sitting. Eventually he told me that he was an iron-master having a nice foundry in one of the towns near Glasgow, Scotland. The day before we landed in Liverpool he came to me again and said that he was traveling for his health. He was a Christian, an elder in the church, but was not satisfied with his experience, and had consulted with his minister, but got very little satisfaction, and his solicitude about his spiritual condition had determined his health and he had been ordered to travel. Evidently his people were afraid that he was deranged on the question of religion and hoped travel would dissipate his delusion. I had a long chat with him back and forward on the deck, and in the evening he asked me below to his cabin, and we came to closer quarters, and eventually he broke down in tears, and asked God to give him the Holy Spirit whom he was hungering for, and by faith he received Him.

Mr. Kingman was waiting for me, hale and hearty and soon we left Liverpool for London, where we again had the pleasure of visiting our dear brother, Dr. Harry Guinness, and also Dr. Battersby, who is also so much interested in Africa. We had time to go to the Houses of Parliament, which we found disappointingly small, and also Westminster Abbey, where we stood beside the grave of David Livingstone and as we thought of his labor of love for dear, dark Africa, the tears welled up in our eyes and we asked the Lord, in some small measure to enable the Christian and Missionary Alliance to further the work for which he gave his life.

Arriving in Paris we had an opportunity of telling a little about our work at the American Church C. E. Society, and the following day went to the United States Ambassador, General Horace Porter, and presented our papers. He received us very graciously indeed, and seemed very much interested in the matter, and since that time I have met one of the Secretaries of the Embassy and when I asked him about matters, he said: "Oh! General Porter is attending to that himself," and seemed to think that no other thing need be said.

After Mr. Kingman proceeded on his way to New York I went to Le Havre, to confer

with Miss Rosa Zweigle, who has taken so much interest in our visit here. I found her assisting Miss Blolley, who has been carrying on an independent work in Le Havre for a dozen years.

Miss Blolley is well acquainted with God and looks to Him alone for all her support. She has with her a Briton, named M. Le Quere, a very devoted man and well qualified for the place of pastor, which he has filled since she began her work. Their work is amongst the lower classes and sailors. To reach more of them, three years ago Miss Blolley opened a temperance restaurant, known as "Au Ruban Bleu," and there she gives meals for a very few sous. This establishment is carried on at present for her by a Swiss, and is teaching the neighborhood that it is possible to live without alcohol. Many of the people who frequent it have become total abstainers and wear the blue ribbon, which seems to be in this country a stepping stone, at least, towards Christ.

She has a couple of missions where Sunday school and preaching are held regularly. In one of them I had the privilege of presenting the needs of Africa, and at the close four young men and seven young women offered themselves as missionaries if God opened the way. This is remarkable when it is borne in mind that they had been converted from Romanism.

The following evening I met a young soldier, who, being the oldest of his family, has only to serve one year, of which only four months remain. He is truly converted, has a fair education and some will power, which was shown by the fact that he went to England and spent a year there for the purpose of learning English, which he speaks very well. Perhaps a year at Nyack would fit him as a soldier for Jesus in the Soudan. Such a thing has been thought of. After he is discharged, perhaps the little mission, despised by the churches in Le Havre, may have the glorious privilege of sending a brave Gospel herald first to all to Nyack, and then to the dark places of the earth, to shame those churches, and awake them to their powerful present-day opportunities.

I am now in Paris, studying French, and waiting patiently on the French Government, which has the usual Government quantity of red tape.

Our Work in West Indies. Mr. McKillop writes of their return to Devon, Jamaica: You will be glad to know that we found everything most satisfactory on our return. The work both here and at the outstations has been carried on faithfully by our native evangelists during our absence.

One outstation was opened with a Sabbath school attendance of about one hundred children.

We are trusting for great things at this place. Both Mrs. McKillop and I are very well and thankful to be back again among our poor natives. Our people are extremely poor this year, owing to several reasons, drought, low prices for coffee, sugar cane, logwood, etc. All this, of course, does not help our work as our people have a peculiar sense of what might be called pride, about coming out to church unless they are suitably dressed, and as money and garments are short here, our attendance suffers.

Workman of God, Oh lose not heart!
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given,
The instinct that can tell,
That God is on the field, when He
Is most invisible.

Then learn to scorn the praise of men,
And learn to love with God;
For Jesus won the world through shame,
And beckons thee that road.

—Faber.

Prayer Union • • For the World

Requests for prayer should be addressed Superintendent of Prayer Union, 690 Eighth Ave., New York City.

All persons expecting a reply by mail, and wishing to know the date and hour for united prayer, please enclose a stamped envelope or stamp.

Anyone desiring to belong to the Prayer Union, which is in connection with the Alliance work, and receive a Prayer Calendar, or form Prayer Circles, address Superintendent of Prayer Union, 690 8th Avenue, New York City.

REQUESTS FROM HOME. SALVATION.

Pray for:—

The salvation of precious souls in Alabama, Jesus knows, also for the outpouring of God's Spirit on a coming meeting; salvation of a recreant husband and God's blessing on the suffering wife; conversion of a husband; healing of a sister afflicted with asthma and other troubles; conversion of an erring son in Washington, infilling with the Spirit of power for his parents; full salvation of a backslider, God's provision for needy children, prosperity for a Christian orphan, all in Ontario; conversion, entire sanctification, healing, and divine enabling, for children of God in Massachusetts.

BAPTISM OF THE SPIRIT.

Pray for:—

Guidance of God in distribution of tracts in soldiers' camps, blessing for spirit, soul, body and circumstances for needy ones; infilling of the Spirit of Power, for one in Connecticut, for His honor and glory; His blessing on an orphan, His opening to financial blessing, and other needs which He knows; entire sanctification of a husband in Everett, Mass.; healing of a wife, salvation of dear ones; baptism of the Spirit, for one in North Carolina; financial help, salvation and healing of dear ones; restoration of the eyes of a widow, in a trying place; Divine guidance in an important matter; the "mind of Christ" for one desiring His will alone; a baptism of God's Spirit and God's care, for one in special work for the Master; a fresh anointing for seven persons in the West, especially that two may consecrate themselves to God; most manifest presence in, and divine enabling for, a great enterprise in New York State to hasten His coming, and that the enemy may not be permitted to hinder; more of the Spirit of God for a prisoner in Wallawalla, Wash., to work effectually among his fellow-prisoners; fulness of Jesus and pentecostal power, for an earnest minister in Southern California; financial aid and divine guidance for one; full salvation for others; baptism of the Spirit for dear ones in Colorado; an outpouring in a town in the Northwest, and that two dear workers may be used for His glory; manifestation of the presence of the Holy Spirit in a Chinese Sunday School in Easton, Pa.

HEALING.

Pray for:—

Healing of a dear husband in Tennessee, baptism of the Spirit, salvation of three brothers, an outpouring of God's Spirit and other needs; healing of chronic eye trouble for a daughter in Campbell, Cal., and that a dear son may be healed of a troublesome disease; continue to hold up for perfect healing and the restoration of eyesight one in Indiana, threatened with blindness; complete healing of spinal exhaustion from overwork, for His service, for one at Cornwallis, N. S.; entire healing of excessive nervous condition and palpitation of the heart, infilling with the Spirit, the peace of perfect faith, for one at Morris, Conn.; healing of body and to grow in grace more and more, for an earnest one in Cincinnati, Ohio, also healing of kidney trouble; healing of heart

trouble for a husband in Tennessee, and that the Lord may lead him to trust Him and rest in His faithfulness; complete healing of a little niece in Bucyrus, Ohio, who has kidney trouble, and that another may be filled with the Spirit; healing of a lady in Pawling, N. Y., very ill, also the restoration of her sight; healing of two sisters in Connecticut, looking to the Lord alone, one acting her faith; healing of spinal trouble and baptism with the Holy Ghost, for a young lady at Harlan, Ind., also that a sister may receive Jesus for her Healer as well as the Saviour of her soul—the complete Saviour, spirit, soul and body; deliverance of a sister in New Hampshire "that the Lord will deliver her from all her fears," and heal her of nervous indigestion; complete healing for one at St. John, N. B., very low with cancer in the throat, also that a son may speedily become a Christian; the restoration of elderly cousin, conversion of others and deliverance from enslaving habits, the baptism of the Spirit for earnest ones, and that the town of Kingsport, Ark., be awakened, also that there may be physical and temporal blessing; divine healing of catarrh and other troubles of the body for a mother, also the conversion of her husband and his sanctification; recovery of lung trouble for a dear brother very ill at Carmichael, Pa.; the Lord's healing of an incurable disease, humanly speaking, and the illumination of the Spirit on this truth, that she may enter into her full inheritance in Christ Jesus; instantaneous healing of a distinctive nerve disease for God's glory, and that dear ones may honor the great Physician; divine healing of mental and nervous trouble for one in Ravenswood; speedy healing of one in an hospital, also infilling with the Spirit, for His glory; complete healing of a dear boy in Unionville, steady faith for dear ones there; healing of diseases and divine provision in a financial crisis, for one in Buffalo, N. Y.; entire healing of serious trouble, also infilling with the Spirit, for an earnest one at Newport News; speedy healing of a trusting brother in Saltville, Va.; blessed healing of nervous prostration and other diseases for a young man in Michigan; healing of chronic rheumatism for a brother in Stamford, Conn., also financial uplift; entire healing of nervous heart trouble and for holiness of life, for one in Port Huron, Mich.; healing of throat and kidney troubles for one in Altona, and of other serious diseases for a dear sister and daughters; a dear sufferer in Port Hope, Ont., to be healed of head trouble and other diseases; divine healing of rheumatism and partial paralysis, for one in Missouri; healing of chronic dropsy and eczema, for a sufferer in Center Valley, also for sanctification; complete healing of headaches, and of an injury to a little grandson, for one in Grandville, N. Y.

PRAISES.

From Washington, D. C.—"I testify with gratitude and praises to God that I was helped greatly over a rough way, financially, and am looking for a full deliverance."

From Hawleyville, Conn.—"He has answered prayer lately in a very blessed way."

From Ravenswood, Ill.—"We desire to praise the Lord with you for His healing and sustaining power in great crisis, both physical and temporal."

REQUESTS FROM ABROAD.

INDIA.

Claim with our missionaries in Chandur that the people that have received the Word, both printed and spoken, during the last touring, may turn to the Lord.

Pray that God may bless the work in Igatpuri.

Pray that those recently arrived in India may be kept in health and quickly learn the language.

Pray for God's strength for all our missionaries.

CHINA.

Pray that the Central China Mission may be permitted to see the 5,000 souls saved for which they have been led to ask this year,

One pleasure
in using

Cleveland's Baking Powder

You need
never fear
results. It
raises just
right every
time.

and that to that end God will do the deep preparation work necessary in the hearts of the workers first.

Pray for the work in Ch'ang-teh Fu, Hunan, where souls are already being saved, that these first drops may be followed by the rest showers.

Pray for brothers Alexander and Chaplin as they go further into the provinces of Hunan, bookselling and preaching, that this trip may be the salvation of many, and that they may be enabled, if God will, to obtain an opening for another station.

Pray for native workers for Minchoo in Kansuh, Western China.

Pray that dear Mr. Le Lacheur may be greatly used of God while in the homeland.

Praise for the first eight converts in Hunan.

THIBET.

Praise for the first two Thibetan converts.

AFRICA.

Pray for all needs of the work in this country.

Pray for the safety of the missionaries in the Sudan.

Pray that our brethren's mission to France may succeed.

Pray that Mr. Kingman may be much used of God while in America.

JAPAN.

Pray that the work in this country may have a special uplift.

PALESTINE.

Pray for each of our missionaries by name that they may be filled, used and kept safely.

Pray for the health of all on this trying field.

SOUTH AMERICA.

Pray for the speedy evangelization of South America.

VENEZUELA.

Pray for more workers for a providential opening in this part of South America.

Praise for a horse and cart for itinerating and Gospel work in outlying districts.

ARABIA.

Pray that Mr. Forster may speedily recover and that the enemy may not hinder this forward movement.

WEST INDIES.

Pray for more workers and openings in this field.

Pray that God may bless a forward movement for entering Cuba.

Missionaries of the Christian and Missionary Alliance.

CENTRAL CHINA.

Rev. D. W. Lelacheur, Superintendent, Wuhu, China.
General P. O. Address, Care of M. A., Wuhu, China.

STATIONS.

Province of Au-Huei-Wuhu, Han-shan-sien, Nan-ling-bien, Wan-chai, Ta'ong, T'ong-ling-tung-shan.
Province of Hu-p'eh-Wu-chang, Hunan.
Province of Kan-shu-Ming-shao.

MISSIONARIES.

Rev. Z. Charles Beals, Local Superintendent.
Mrs. Z. C. Beals.
Miss M. Farnester.
Miss Mary Funk.
Miss James Smith.
Miss J. P. Rhind.
Miss Genevieve Oviatt.
Miss Minnie Oviatt.
Miss Rose Clinch.
Miss McCully.
Miss Young.
Miss Anna.
Miss Pool.
Miss McBeth.
Miss Morgan.
Miss F. Brown.
Miss Hiscok.
Mr. Snyder.
Mr. M. B. Birrel.
Mrs. M. B. Birrel.

MISSIONARIES AT HOME.

Rev. D. W. Lelacheur.
Miss B. Cassidy.
Miss M. Cassidy.

NORTHERN CHINA.

General P. O. Address, care of Mr. Woodberry, Tientsing, North China.

STATIONS.

Province of Chih-li-Peking, Tient-sin, Suen-hua-fu, Ping-lo.
Province of Shan-si-Kwei-hua-ch'ang, Pao-lo-ho-shao, T'ou-chi-kor, Pih-tai, P'ao-ch'ang.
T'ung-shui-ho-tai, Pao-t'ao, Sui-tai-tung, Sha-hai-fu, Feng-cheng, T'ien-cheng, Lang-ko.
Province of Kanchu-chiung, Ning-hua.
Kalgan (Mongolian Mission).

MISSIONARIES.

Miss D. W. Dow.
Miss Amy Brown.
Mr. J. Woodberry.

SWEDISH MISSIONARIES.

Mr. E. Olsson.
Mrs. E. Olsson.
Mr. N. Kullgren.
Mrs. N. Kullgren.
Miss A. Alsterlund.
Mr. Ludwig Ericson.
Mr. M. C. York.
Mr. J. H. Swardson.
Mr. O. Oberg.
Mr. O. Forsberg.
Mr. C. Blomberg.
Miss B. Berg.
Miss A. Lindblad.
Miss L. Hansen.
Miss J. Jacobson.
Mrs. C. F. Lundkvist.
Mr. C. F. Lundkvist.
Miss M. Engb.
Mrs. W. Norena.
Mrs. W. Norena.
Mr. A. Fagerholm.
Miss A. Noren.
Mr. S. Book.
Mrs. S. Book.
Mr. E. Sandberg.
Mr. E. Andersson.
Mrs. E. Andersson.
Miss C. Hall.
Miss C. Larson.
Mrs. K. G. Helleberg.
Mrs. K. G. Helleberg.

MISSIONARIES AT HOME.

Miss A. Gownen.
Mr. P. Ehn.

SOUTHERN CHINA.

General P. O. Address, Wuchow, South China.

STATIONS.

Province of Kuan-ling-Macao, Lo-tung.
Province of Kwang-sai-Ng-cheo, Tung-un, Kuei-ping, Tung-tsun.

MISSIONARIES.

Rev. I. Hess.
Miss Cooney.
Miss Campbell.
Mr. Hinkley.
Miss Landis.
Miss Miller.
Mr. Howden.
Mr. Christopherson.
Mrs. Reeves.

MISSIONARIES AT HOME.

General P. O. Address, Wuhu, Central China.

STATIONS.

T'ao-cheo.
Rev. Geo. T. Shields.
Rev. W. Shantz.
Rev. W. Rühle.

MISSIONARIES.

Rev. Geo. T. Shields.
Rev. W. Shantz.
Rev. W. Rühle.

JAPAN.

Rev. Theo. Gulick, Superintendent.

STATIONS.

Myoshi, Shobara, Jogo.

MISSIONARIES.

Rev. Mr. Lindstrom.
Mrs. Lindstrom.
Rev. T. W. Gulick.

MISSIONARIES AT HOME.

General P. O. Address Matadi, Congo Free State, West Africa.

STATIONS.

Ngangila, Vungu, Mazinga, Londe, Boma, Cabenda, Kikinda, Kinkouzi.

MISSIONARIES.

Mr. E. G. Stanley.
Mrs. E. G. Stanley.
Mr. W. Roth.
Rev. Campbell.
Mrs. Campbell.
Mr. T. Lottitt.
Mr. J. Irons.
Mr. E. Riber.
Mr. L. S. Gardner.
Miss L. Mink.
Mr. Stevenson.
Mrs. Stevenson.
Mr. A. J. Stevens.

MISSIONARIES AT HOME.

Rev. Maguire.
Mrs. Maguire.
Mr. John Symington.
Miss John Symington.
Mr. A. H. Jamieson.
Mr. R. Halme.
Mr. T. Townsend.
Mrs. Hobbs.

THE SOUDAN.

Rev. E. Kingman, Superintendent, Freetown, Sierra Leone.

General P. O. Address, Freetown, Sierra Leone.

STATIONS.

Freetown, Magbele, Ro Bethel, Makomp, Tubabudgo.

MISSIONARIES.

Mr. J. L. Trice.
Rev. G. L. Trice.
Mrs. Hal Smith.
Mrs. Hal Smith.
Mr. Benton.
Miss C. Nash.
Mr. W. Lewis.
Mr. F. E. Swenson.
Miss S. Peterson.
Rev. E. Kingman.

MISSIONARIES AT HOME.

Mr. J. P. Rogers.
Mrs. H. Andrews.

INDIA.

Rev. Mark B. Fuller, Superintendent, Bombay.

General P. O. Address, Berachah Home, Brculla, Bombay, India.

STATIONS.

Bombay, Akota, Herar, Khamsagan, Shegaon, Buldana, Mulakpur, Amroiti, Murtizapur, Chandur, Khandesh District, Bhamburda, Jaigao, Chalgigao, Pachora, Guzerat District, Aluhadabad, Kaira, Kapadgar, Dhaika, Mehemadabad.

MISSIONARIES.

Rev. M. B. Fuller.
Mrs. M. B. Fuller.
Mr. William Franklin.
Mrs. William Franklin.
Miss K. G. Park.
Mr. Phelps.
Mrs. J. D. McGlashan.
Miss McDougall.
Miss Becker.
Miss Black.
Mr. R. S. M. Stanley.
Mrs. R. S. M. Stanley.
Miss Carrie Bates.
Mrs. William Meyer.
Miss William Meyer.
Miss L. J. Holmes.
Mrs. J. P. Rogers.
Mr. J. W. Johnson.
Mrs. J. W. Johnson.
Miss Alice Yoder.
Mrs. Peter Nelson.
Mrs. Peter Nelson.
Mr. E. F. Hagberg.
Mrs. E. F. Hagberg.
Mr. Sheldner.
Mr. Carl Erikson.
Miss Hattie Mallory.
Mr. L. J. Cutler.
Mr. W. Ramsey.

MISSIONARIES AT HOME.

Mrs. M. T. Garrison.
Mr. R. D. Bannister.
Mr. Carroll.

SOUTH AMERICA.

Rev. E. Olson, Superintendent.

STATIONS.

Argentine, Brazil, Venezuela, Caracas, Bolivia, Peru, Ecuador, Chile.

MISSIONARIES.

Rev. Emilio Olson.
Mrs. Emilio Olson.
Mr. John Price.

Mr. Logan.
Mrs. Logan.
Mr. Joseph Thacker.
Rev. David Buchanan.
Mr. J. B. Emory.
Mrs. J. B. Emory.
Mr. W. D. Smart.
Mrs. W. D. Smart.
Mr. William A. Cook.
Mrs. William A. Cook.
Mr. Nelson.
Mrs. Nelson.
Rev. Gerard A. Bailey.
Mrs. Gerard A. Bailey.
Miss Alice C. Wood.
Mr. F. E. Meblum.
Rev. Geo. J. Arahoid.
Mr. W. G. Fritz.
Mr. E. B. Farbox.
Mrs. E. B. Farbox.
Mr. H. L. Weiss.
Mrs. H. L. Weiss.
Mr. H. H. Dawson.
Mrs. H. H. Dawson.
Miss Bessie Ladd.

MISSIONARIES AT HOME.

Miss Lucy Dunn, Superintendent.

General P. O. Address care American Consul, Jerusalem, Palestine.

STATION, Jerusalem, Hebron.

MISSIONARIES.

Miss Lucy Dunn.
Miss Mary Ford.
Miss Francis Parsons.
Mr. Murray.
Miss Elizabeth Brown.
Mrs. Murray.

MISSIONARIES AT HOME.

Miss Annie Giles.
Mrs. James Cruikshank.

ARABIA.

Mr. Forder.
Mrs. Forder.

WEST INDIES.

STATION, Jamaica, Devon P. O.

Mr. D. A. McKillop.
Mrs. D. A. McKillop.

Directory—Christian and Missionary Alliance.

Board Rooms—630 Eighth Avenue, New York.

Department Offices—630 Eighth Avenue, New York.

General Officers—President and General Superintendent, Rev. A. B. Simpson, 630 Eighth Avenue, New York; Secretary, A. E. Funk, 630 Eighth Avenue, New York; Treasurer, David Grear, 630 Eighth Avenue, New York; Financial Secretary, Mrs. A. B. Simpson, 630 Eighth Avenue, New York.

Monthly Meeting of the Board, the second Saturday of every month.

Anyone desiring membership cards of the Christian Alliance, or badges, will have their orders promptly attended to by enclosing a stamp to Secretary of Organization Department, 630 Eighth Avenue, New York.

Missionary and Training Institute—South Nyack, New York; President, Rev. A. B. Simpson; Superintendent, Rev. E. W. Farr; Secretary, Rev. A. E. Funk, 630 Eighth Avenue, New York; communications should be addressed, Berachah Home—South Nyack, New York.

For persons who desire to come apart and wait upon God in prayer and the study of His Word, under the guidance of the Spirit, in connection with their spiritual life and divine healing. Rev. A. B. Simpson, Superintendent; Miss S. A. Lindenberg, Deaconess-in-charge, to whom all applications should be addressed. Manual, sent free when desired.

Home Workers' Institute—To be removed to 630 8th Ave., N.Y. City. For the training of home workers. For application blanks and other information about this special work, apply to Rev. H. Wilson, D.D., Superintendent, Evangelical Union, 630 Eighth Avenue, New York City.

Berachah Orphanage, 630 Point, L. I., President, A. B. Simpson; Secretary, Rev. A. E. Funk; Supt. Mrs. O. S. Schultz, to whom all applications should be addressed. Manual, sent free when desired.

Christian Alliance Home—Old Berachah, next door to Gospel Tabernacle, 250 West 44th Street, New York City. Open as usual. Mrs. E. J. MacDonald, Lady-in-charge. Christian Alliance people and their friends visiting the city will always find a loving welcome and a delightful Christian home with every reasonable comfort, and attention at moderate rates.

Directory for Contributions and Bequests.

Persons wishing to contribute money or make bequests for any portion of the work under the direction of Mr. Simpson, or in connection with the Christian Alliance, may do so as follows:

Contributions personal, or contributions to the work in general, should be sent to Rev. A. B. Simpson, 630 Eighth Avenue, New York.

Contributions for the work of publication, Rev. A. B. Simpson.

Contributions for Berachah Home, to Miss S. A. Lindenberg, South Nyack, N.Y.

Contributions for the Gospel Tabernacle, Mr. David Grear, 630 Eighth Avenue, New York.

Contributions for the Christian and Missionary Alliance, Mr. David Grear, 630 Eighth Avenue, New York.

Contributions for Berachah Orphanage, Mr. O. S. Schultz, 630 Eighth Avenue, New York.

Bequests for the work in general, or for any special work under the direction of Rev. A. B. Simpson, should be made as follows: "I give and bequeath, etc., to the Rev. A. B. Simpson, New York," and it may be added, if the donor wishes, "it is my wish that the above bequest should be used by the said A. B. Simpson for the following purposes, etc., but this does not constitute a trust or a condition of this bequest." (N. B.—Any such bequest may thus be made to defeat the entire purpose of the will.)

Bequests for the special work of Foreign Missions, or the Missionary Training Institute, may be made as follows: "I give and bequeath to the Christian and Missionary Alliance, Incorporated under the laws of the State of New York, etc."

ALLIANCE AND OTHER WEEKLY MEETINGS.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

CALIFORNIA.

Bakersfield. Chinese Mission. Wednesday, 3 P.M.
Pismo. Pres. Church. Tuesday evening.
Elgin. Different places.
Long Beach. Mission Hall. Sunday 3 P.M.
Los Angeles. Central and Vernon Aves. Sunday afternoon and Tuesday evening.
Los Angeles. 8305 Main St. Tuesday afternoon.
Los Angeles. Downey Block. Druid Hall. Temple and Spring Sts. Wednesday, 2:30 P.M.
Oakland. Asbury M. E. Church. Thursday.
Pasadena. Alliance Hall. S. Fair Oaks. Sabbath, 3 P.M.; Thursday evening.
Pomona. Gospel Mission. Main St. Sunday, 3 P.M.; Friday, 2:30 P.M.
Riverside. Eighth St. and Park Av.
San Bernardino. First Baptist Church. Monday evening.
San Diego. Kiener Chapel. Cor. 1th and D Sts. Sabbath and Friday afternoon; Monday evening.
San Francisco. 727 Golden Gate Av., Thursday evening.
San Jose. So. M. E. Church. Friday afternoon.
Santa Ana. Main and 6th Sts. Wednesday.
Santa Barbara. Faith Mission. Friday, 2:30 P.M.
Santa Rosa. Holiness Church. Sunday afternoon.
Santa Monica. Baptist Church. Tues., 2:30 P.M.
Soquel. Thursday afternoon.
Stockton. 838 San Joaquin St.
Stockton. German Reformed Church, Cor. Mines and Stanislaus Sts.
Whittier. Salvation Army Hall, South Milton Av. Sunday, 2:30 P.M.

CANADA.

Hamilton. Res. Mrs. Rousseau, 58 Vine St. Thursday evening.
London. Somerset Hall. Monday evening.
Maxville. Res. A. H. Robertson. Tuesday.
Ottawa. 658 Somerset St. Thursday evening.
Peterboro. Bethany Mission. Water St. Sabbath, 10:30 A.M., and 7 P.M.; Sabbath School, 9:30 P.M.; Tuesday, 3 P.M.
Cottage meetings of Gospel carriage meetings. R. J. Zimmerman, Pastor.
Toronto. University and Christopher Sts. Sabbath; Friday.
Wiaroon. Thursday.

COLORADO.

Denver. Second Congregational Church.

CONNECTICUT.

Ansonia. Bethel Gospel Church. Friday; Sabbath. Bridgeport. Berean Fourfold Gospel Church, 86 E. Main St. Sunday, 11 A.M.; 7 P.M.; Tuesday evening; Wednesday, 3 P.M.; Saturday evening.
Bristol. W. C. T. U. Rooms. 22 Wednesday.
Brookfield. Residence of Mrs. Mary S. Hughes. Hartford. 418 Main St. Sabbath.
New Britain. 230 Arch St. Tuesday.
New Milford. Union Gospel Mission. Town Hall. N.E. Sun. Tues., Thurs., and Sat.
Shelton. Scatter-Good Tabernacle, Ferry Av.
Southington. Gospel Mission Chapel. 4th Wed.
Waterbury. Christian Alliance Hall, 70 Bank St. Thursday and Sunday evening.

DELAWARE.

Wilmington. Residence A. R. Tattall, 1403 Jackson St. Thursday evening.

DISTRICT OF COLUMBIA.

Washington. People's Tabernacle, 11th St. bet. G and H. S.E. Wednesday evening.

GEORGIA.

Atlanta. 712-1 N. Broad St. Wednesday, 3:30 P.M.

ILLINOIS.

Chicago. 15 S. Center Av. Friday evening.
Chicago. 324 S. Clark St. Wednesday, 2 P.M.
Chicago. Residence Otto Nelson, 113 Sedgewick St. Baptist Central Church, 326 South Clark St. Wednesday noon.
Oak Park (near Chicago). 108 South Oak Park Av. Thursday evening.
Brynmore. Residence Mrs. John Black. Sunday, 3 P.M., 1st Tuesday each month, 3 P.M.

INDIANA.

Indianapolis. Door of Hope, 84 N. Alabama St. Sabbath.
Warsaw. Fort Wayne St. Friday.

IOWA.

Moone. Gospel Tabernacle. Charles Crawford, Pastor. Sunday and Wednesday.

MAINE.

Auburn. 313 Turner St. Thursday.
Augusta. W. C. T. U. Rooms. Thursday eve.
Biddeford. Mission Hall. Monday and Wednesday.
Hamden. Cor. Main and Broadway. Wednesday.
Old Orchard. Willard Hall. Thursday evening.
Portland. Vaughn St. Church. Monday.
Saco. Mission Hall. Monday evening.

MANITOBA.

Brandon. W. C. T. U. Parlors. Friday afternoon.

MARYLAND.

Baltimore. W. C. T. U. Rooms, 8 S. Gay St. Thursday.

MASSACHUSETTS.

Boston. Bromfield St. Church. Thursday; and 41 Union Park St. Sunday afternoon.
Brookline. Helping Hand Mission, Elm St. Sunday and Wednesday afternoon.
Haverhill. 14 Water St. Sunday, 3 P.M.; Friday evening.
Hyde Park. St. George Hall, Everett House. Wednesday evening.
Lawrence. 6 Charles St.
Lowell. Baptist Church. Rev. E. O. Mallory. Wednesday.
Lynn. Lee Hall. Wednesday evening.
Malden. Broome bldg. Pleasant St. Wed., Sabbath. Grace Church. Sabbath, Wed., Thurs., Sat. Pittsfield. 122 Hamilton St. Monday evening.
Springfield. Cor. Harrison Av. and Main St. Sun. All-day; 731 State St. Wed. eve. Rev. R. A. Hensc. Springfield. 68 Catherine St. Sabbath afternoon and evening; Wed., Thurs., and Fri. evenings.
Worcester. 506 Main St. Friday and Sabbath.

MICHIGAN.

Adrian. 84 N. McKenzie St. Sabbath.
Ann Arbor. Room 14, Saving Bank Bldg. Sabbath, 3 P.M.; Tuesday evening.
Battle Creek. German Evangel. Church, Adams near Maple St. Sunday, 3 P.M.
Grand Rapids. 80 Baxter St. Thursday.
Monroe. Baptist Church. Sunday, 3 P.M.
Olivet. Tuesday evening.
Potosi. M. E. Church Parlors. Tues. afternoon.
Port Huron. 1829, 619 Michigan St. Friday eve.
Ypsilanti. Res. Mrs. S. M. Brokaw, 207 N. Michigan St. Wednesday eve.

MINNESOTA.

Minneapolis. 254 Hennepin Av. Sabbath, 3 P.M. and Friday evening.
Minneapolis. 714 25th Av. N.E. Tues. 3 P.M.
Winona. Free Baptist Church. Superintendent, Rev. F. Davidson. Tuesday evening.

MISSOURI.

St. Louis. 234 and Pine St. Sunday, 3 P.M.

NEBRASKA.

Omaha. People's Church, Eighteenth and California Sts. Sabbath and Thursday.

NEW HAMPSHIRE.

Conthbury. Tuesday.

NEW JERSEY.

Asbury Park. Mikado building, Cookman Av. Thursday afternoon.
Bridgeport. 14 Bank St.
Butler. First Baptist Church. Thursday eve.
East Rutherford. Gospel Mission. Fri. Sun. eve.
Jersey City. Cor. Fairmount and Bergen Aves. Sabbath evening.
New Brunswick. The People's Mission. 145 Neilson St.
Oradensburg. First Baptist Church. Thurs. eve. Orange. 104 Main St. Thursday afternoon.
Passaic. Gospel Mission. Thursday evening.
Paterson. 84 St. Straight St. Monday.
Waterbury. Second Tuesday.
Plainfield. W. C. T. U. Parlors. Watching Av. Trenton. Christian Alliance Mission Room. Terrell's Industrial building. Tuesday evening.

NEW YORK.

Albany. First Christian Church, Chestnut St. Monday, 3:30 P.M.
Aurora. 115 Fulton Av. Sabbath afternoon and evening. Tuesday and Thursday eve.
Bath. Res. H. Leavenworth. Friday evening.
Buffalo. Gospel Tabernacle, R. Eagle St. near Cedar. Sun. 3 P.M.; Tues., Thurs., eve.
Corning. Res. Mrs. Edwards, Ontario St. Fri. evening.
Corlaid. W. C. T. U. Hall. Saturday.
Delewan. Res. E. H. Post. Wednesday evening.
Elmira. 610 C. St. Fri. afternoon.
Ft. Washington. 76 Washington St. Wed. Fri. eve.
Hampden. Res. R. E. R. Butler. Fri. eve.

Illon. W. C. T. U. Hall. Fri. Eve.
Ithaca. W. C. T. U. Rooms. Monday evening.
Keuka College. Residences. Thursday evenings.
Lester. Shirs. Union Hall. Saturday afternoon.
Monday and Tuesday evening.
New York. 602 Eighth Av. Daily.
Chapel. 220 W. 4th St. Daily, except Friday.
German. 802 Eighth Av. Tuesday, Sabbath.
New York Mills. Residence Ralph Lee, Clinton St. Wednesday evening.
Penn Yan. Res. G. H. Clark. Liberty St. Fri. eve.
Roughkeepsy. W. C. T. U. Rooms. Saturday evening.
Richfield Springs. Residence Mrs. Ackerman, Division St. Tuesday, 3 P.M.
Rome. Res. Mrs. Specker, N. Washington St. Fri. Sing Sing. 88 Main St. Sabbath afternoon and evening; Thursday evening.
Syracuse. White Ribbon Hall, corner Jefferson and Montgomery sts. Sunday 4 P.M.
Troy. Fourfold Gospel Chapel, 3337 6th Av. Sabbath, 10 A.M. 12:30; Sabbath School, 2:30 P.M.; Monday, Thursday and Friday evenings.
Utica. 124 John St. Wednesday and Friday eve.
Waverly. Residence J. G. Lemon, 134 Center St. Sunday 3 P.M.; residence of J. B. Glazur, 20 Pleasant St. Friday, 7:30 P.M.
Wellville. Res. H. H. Rockwell. Wednesday eve.
Whalonburg. Res. Mrs. Avery. Friday evening.
Whitney's Point. Biddlecombe Hall. Main St. Wednesday afternoon and evening.
Windsor. Rink. Sunday afternoon; Friday afternoon and evening.

OHIO.

Akron. Hebrew Temple. Wednesday evening; Sunday, 2 P.M.
Cincinnati. Bethany Mission. Lincoln Jun. Court Building, 519 S. Main St. Sunday, 3 and 8 P.M.; Tuesday and Thursday afternoon.
Cleveland. Central Av., Gospel Union Church. Friday.
Columbus. 604 Mt. Vernon Av. Sunday, 3:30 P.M.; Thursday evening.
Dayton. 22 S. William St. Tuesday and Thursday evenings.
Findlay. Cor. W. Crawford and Cary Sts. Sabbath.
Frankton. Tuesday evening.
Toledo. Alliance Chapel, corner 11th and Jackson sts. Wednesday and Friday evenings; Sunday afternoon. 625 Lincoln ave. Tuesday afternoon.
Youngstown. Reading Room Hall, East Federal Building. Sunday, 10 A.M. and 7 P.M.
Residence S. B. Comstock. Thursday evening.

OKLAHOMA TERRITORY.

Norman. Ferguson Hall. Sat., Thurs. and Fri.

OREGON.

Oregon City. Res. Mrs. Wilkinson. Tuesday.

PENNSYLVANIA.

Allentown. Bun's Hall. Tuesday evening.
Allentown. Alliance Hall. Green Av. and 9th St. Sabbath, 10 A.M. and 7:30 P.M.; Tuesday, Thursday and Saturday evening.
Aukley. Residence of J. H. Hume. Friday evening.
Avoca. Alliance Home. Thursday evening.
Bakerstown. Gibson's Hall.
Buena Vista. Alliance Hall. Wed. and Fri. eve.
Butler. Institute Hall. Monday evening.
Carbondale. 41 Spring St. Wednesday.
Coopersburg. Sabbath and Wednesday.
Corry. Good Templars Hall, N. Center at Wed. evening.
Derry Station. Residence.
Eliand. Presbyterian Church Parlors. Friday.
Germanstown. 3313 Hancock St. Thurs. afternoon.
Harrisburg. Free Bapt. Church, 4th and State Sts. Thursday evening.
Industry. Primitive Meth. Church. Thurs. eve.
Laceyville. Gospel Tabernacle. Every alternate Friday afternoon and evening.
Lebanon. Alliance Hall. Sabbath aft. and eve.
Mt. Dale. Friday evening.
New Castle. Alliance Hall. 40 S. Mercer St. Sunday, 2:30 and 8:30 P.M. Tuesday and Saturday eve. Thursday, 2:30 P.M.
Philadelphia. Christian Alliance Home. Headquarters for City and State. 14th and Vernon Sts. (Nictown). Robertson's Hall, Germantown Av. and Junata St. Sun. afternoon and Mon. eve.
Pittsburg. 655 Penn Av. Thurs. afternoon.
Pittsburg. Branch No. 2, 141 Elm St. Tues. eve.
Pittston. 8 Lucerne Ave. Sabbath and Mon. eve.
Reading. W. C. T. U. Rooms. 11th and Franklin Sts. Wednesday afternoon.
Scranton. The Tabernacle, cor. Jefferson and Delaware Sts. Thursday afternoon and evening.
Tyrone. Stewart Block. Monday and Thursday.
Unionville. Sabbath.
Wilkesbarre. 108 Madison St. Wednesday eve.

RHODE ISLAND.

Providence. Cong. Church. Friday, 3 P.M.

TEXAS.

Fort Worth. Friday.
Honey Grove. Thursday.

VIRGINIA.

Richmond. 712 E. Broad St. Daily, except Sab. Noon. 29 Salem St. Thurs. Every night except Wednesday and Saturday.

WASHINGTON.

Seattle. Union St. between 34 and 4th Sts. Tacoma. 303 Yakima St. and 11th St. Tues. 2 P.M. and 8:01 N. T. St.

A Special State Directory of National and State Departments of the Christian and Missionary Alliance.

Persons desiring any information respecting any of the following departments connected with our home work will please note the following arrangements for the department work and will address their correspondence accordingly.

All communications for the President and the General Executive Department should be addressed to Rev. A. E. Simpson, 692 Eighth Avenue, President and General Superintendent, or Rev. A. E. Funk, General Secretary, 690 Eighth Avenue, New York.

All communications for the Field Superintendent or the Organization Department, matters respecting membership, state conventions, new branches, and the visits of the Field Superintendent, or any official literature, manuals, etc., should be addressed to the Superintendent or Secretary of the Organization Department, 690 Eighth Avenue, New York.

All communications respecting the Missionary Institute at Nyack, and the admission of the students and all applications of candidates desiring appointment as foreign missionaries should be sent to Rev. A. E. Funk, 690 Eighth Avenue, New York.

All communications respecting the School for Home Workers, should be addressed to Rev. Henry Wilson, D.D., 692 Eighth Avenue, New York.

All communications about Prayer Union manuals and directory for united prayer should be addressed Superintendent Prayer Union, 690 Eighth Avenue, New York.

All communications calling for free literature of the Alliance should be sent to the Superintendent of the Alliance Free Literature Department, 690 Eighth Avenue, New York.

All orders for books and tracts and all the literature of the Christian Alliance Publishing Company must, of course, be sent to the Christian Alliance Publishing Company, South Nyack, N. Y., and all subscriptions, orders, etc., for the Alliance paper must be sent to the Christian and Missionary Alliance, 692 Eighth Avenue, New York. The department of literature is exclusively for such leaflets as are sent out free.

All communications respecting that work of the children, the Junior Missionary Alliance, etc., should be sent to the Superintendent Junior Missionary Alliance, 692 Eighth Avenue, New York.

Applications for admission to Berachah Home should be addressed to Miss Lindenberg, Nyack, N. Y.

Application for admission to the Christian Alliance Home should be addressed to Mrs. E. J. MacDonald, 250 West 44th Street, New York City.

Application for admission or contributions to the Berachah Orphanage, should be addressed to Mrs. O. S. Shultz, College Point, L. I., N. Y.

All communications about the Denver Orphanage should be addressed to Mrs. A. C. Beck, Denver, Colo.

"THY BURDENS."

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown.

No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all my see its form and weight and size.

Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long.

He says, "Cast it on me,
And it shall pass by."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet.
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven,
But borne with Him, the soul restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.

—MARIANNE FARMINGHAM.

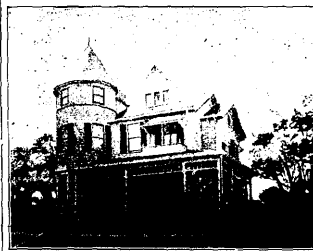
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